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SUPREME SELFISHNESS.

By The Editor.

THE liquor traffic, in all of its phases, is the very limit of selfishness. No man manufactures or sells liquor for the love of God and humanity; it is always for the love of money, regardless of the will of God and the prosperity, peace and happiness of his fellowmen.

Men who undertake to make their living, or their fortunes in the making and selling of intoxicants, may bid farewell to that religion of the heart taught by our Saviour which loves God supremely, and fellowmen unselfishly. If there ever was a time when men could be Christians and, at the same time, engage in the liquor traffic, that time has passed. A long experience of tears and blood and ruin has taught us that, in the nature of things, the liquor traffic is in most positive conflict with the teaching and spirit of true Christianity.

In my boyhood distilleries were as numerous in the county as grist mills. They were always centers of idleness, drunkenness, profanity and everything that was detrimental to the highest interests of the community and all parties concerned in the manufacture, sale and drinking of liquor. I well remember when it was common in those days for drunken men to be galloping the road, cursing, firing their pistols, and terrorizing the people. There could be no gathering, picnic, circus, county court day, political meeting, county fair, or any sort of gathering of a large number of people, without drunkenness, profanity, vulgarity, fighting, bloodshed, and often death. Every one knows that the liquor traffic is evil, and that without limit. It destroys property; it destroys bodies and, worst of all, it destroys the souls of men. Above every other evil, it deserves to be driven out of existence.

We have come to a tragic time in the history of our country when all ministers of the gospel ought to be the outspoken enemies of the liquor traffic; all good law-abiding citizens, much less Christians, ought to condemn, without hesitation, and oppose the liquor traffic. They ought to vote for all forms of prohibition, and vote against all the allies of this nefarious, bloody, godless, inhuman business of making, selling and drinking intoxicants. Any political party that allies itself with the liquor traffic, in order to get the support and vote of the liquorites, and all of those dangerous and godless classes of humanity who, in utter selfishness ally themselves with the liquor traffic, therefore, with murder, and the wreck and ruin of humanity, ought to have the disapproval, contempt and bold, outspoken opposition and condemnation of all good citizens and, certainly, of all devout Christians.

If neither of the two great political parties will come out strong, clear, and absolutely for

whole-hearted, energetic enforcement of prohibition laws, we need a new party of true statesmen, and men and women abreast with the best ideals and progress of the age, who will drive the present political parties out of existence and inaugurate a government that will enforce law, that will protect the home, women and children and men against the robbery and murder of the liquorites. The time has come when the good citizens, men and women, of this nation, ought to rise in holy wrath against all politicians and parties that will rally around the bloody banners of drunkenness and debauchery. There is not, and cannot be a blacker hypocrisy, a more untruthful and deceptive aggregation of human beings, than the people in this nation who are giving their time, their money and their souls to destroy our prohibition laws. They are godless, and know nothing of the true Christ and the unselfish love of humanity. To identify one's self with this lawless mob, is to proclaim one's self an enemy to God and man.

CAUSE FOR UNEASINESS.

IT is generally admitted and lamented that the church in these United States is, at the present time, to say the least, in a lukewarm state. Just now when so many forces of evil are uniting themselves with a bold, defiant aggressiveness to bring back the liquor traffic, with all of its many destructive and diabolical influences, it is cause for great grief and alarm that the church should appear to be without that zeal, life and power that should characterize the Church of God.

There is no question in the minds of this writer, but the Protestant preachers of these United States could save the situation, not only for Prohibition, but for the general welfare, the salting and illuminating of society, and the prosperity and happiness of the people every way. If there ever was a time in the history of this country when every preacher of every denomination should thunder against lukewarmness, wickedness, lawlessness, and the bold aggressiveness of the worst and most dangerous element in our country, that time is now.

An awakened, aggressive church with the love of God and humanity in their hearts, and the power of the Holy Spirit upon her, would be indeed, an army with banners marching to victory over all the forces of evil. What we need is a nation-wide awakening of the fear of God. The wholesome fear of God brings hatred of evil and love of righteousness, and changes every phase of life and conduct for that which is best and highest and most helpful among men.

One month of earnest preaching, sabbath morning and evening, against the tremend-

ous evil influences that are rallying for the breaking down of Prohibition, and the bringing back of the liquor traffic, by the Protestant preachers of this nation, would give us an entirely new moral and spiritual atmosphere. It would create a new sense of obligation, reverence for God, respect for law, and a consciousness that we are our "brother's keeper."

One thing that should awaken and stir the preachers of this country is the fact that the politicians and all of these godless organizations for lawlessness, are undertaking to dictate to them what they shall, and shall not do. They want the preachers to keep quiet; to grandmammy around; to be good little fellows. They undertake to pet the preachers and flatter them by assuring them that they are too high and holy, and their mission is too sacred for them to have anything to say about politics.

The Prohibition question is a moral question; in fact, a deeply religious question, at the same time it is an economic question. Nothing is more degrading, wasteful and destructive of health, happiness, prosperity and peace, than the liquor traffic. These facts make it a political question in the highest and most important sense, and gives preachers and Christians not only a right, but thrusts upon them a duty to preach, to protest, to pray and to vote.

Your cheap politicians, mere demagogues, who are insisting that the preachers of this country shall not meddle with politics, are very careful to say nothing against the Roman Catholic Church meddling in politics. The way they cater to that great political organization, while they cry out in protest against the Protestant ministry having anything to do with politics, makes them the more contemptible, and a stench in the moral nostrils of all intelligent people.

True, the Catholic Church is a powerful political organization, and is united with, and an advocate of, the liquor traffic. The Pope in his broadcasting is very careful not to exhort the people to stand for sobriety, to see that the liquor traffic, with its blood and fire and ruin, is driven out of the world. Suppose he had issued some positive statements against the traffic in liquor; suppose he had exhorted priests and people to use all of their influence for the prohibition of the liquor traffic, and the enforcement of all prohibition laws. Suppose he had given a threat of excommunication against cardinals, bishops and priests who unite themselves with the liquor traffic and the underworld to break down Prohibition, what a startling effect it would have had on the hypocritical politicians of this country. Even Raskob, the Pope's great American pet, would have turned a bit pale. The dirty Tammany crowd, practically all Romanists, would begin to run about like rats hemmed in a barn on fire. But no such thing has happened, or ever will happen. Those politicians who would keep Pro-

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LICENSE AND LIQUOR, OR LAW AND LOYALTY.

Clarence True Wilson.

FACTS OF THE FIGHT.

THE fight for prohibition is not a battle, but a war. It calls for absolute conviction, intolerance of defeatism and a fighting determination to win which will not be denied. It is a war against an age-old evil which has blighted the nation for generations and scourged the world since the beginning of the agricultural era, an evil which Gladstone said has caused more deaths than war, pestilence and famine combined.

As in every war, it is the bounden duty of the government to exert "force to the uttermost," within the bounds of Constitutional privilege, in order that the will of the people, duly expressed according to the forms of our government, shall be made triumphant over crime. The prestige of the government is involved. Democracy is put to the test. The validity of electoral decisions is in question. In such a war the majority of the people, speaking through their government, have a right to ask and to expect the whole-hearted co-operation of every patriotic citizen without regard to his belief as to the validity of the prohibition theory. This is no time to discuss the theoretical aspects of prohibition; it is a time to defeat an impudent challenge to the majesty and authority of the United States Constitution.

I think this fact may be taken as final: Prohibition will never be repealed in this country until it is satisfactorily tried out from the Atlantic to the Pacific, from the Canadian border to the Gulf of Mexico. If it were nullified or thwarted by obstruction, the fact would constitute a blot upon the pages of our history. This could only be erased by the triumphant restoration of the policy and its complete vindication by enforcement. It would be the duty of those citizens who believe that public questions in this country should be settled at the ballot-box by the election of representatives to Congress and the state legislatures to gird themselves once more for the fray, to reach the most remote districts and the most concentrated precincts with an appeal to every good citizen to rally in defense of the honor of the country, to pledge their lives, their fortunes, and their sacred honor to unrelenting effort until that day, when it shall have been definitely established that Constitutional decisions cannot be changed by methods of obstruction or incitement to crime.

The issues of this contest being what they are, the friends of the prohibition law have a right to expect whole-hearted utterance and action on the part of their elected officials in municipality, county, and the nation. When the nation is at war, the leader who is neutral in thought or utterance degrades his citizenship, betrays the confidence of the people and stultifies his own manhood. No official connected with the government in recent years has ever been more splendidly right than was Attorney-General Mitchell, when he announced that so far as lay within his power, officials chosen to promote enforcement of the prohibition law should be men convinced of the wisdom of the policy and men who evidenced their loyalty to the Constitution by refusal to drink liquors manufactured and vended in defiance of the fundamental law. If that policy had obtained for the past ten years, if it had been maintained in spite of the efforts of politicians to fill the prohibition service and the offices of District Attorneys with law-defying wets, the federal enforcement of prohibition would today be infinitely beyond where it is. No man should be selected or elected to enforce this law who must work against his conscience to succeed. I have never known a real dry in charge of enforcement of the prohibition law in any area

whose office was not administered with a degree of efficiency in striking contrast to that of offices directed by men who administered the law with their tongues in their cheeks, men who accepted graft or who turned a willing ear to the suggestions of wet politicians interested in protecting the activities of criminals. To expect a wet to enforce the prohibition law is as reasonable as it is to expect a wolf to guard a sheepfold.

The obstructive, rebellion-inciting, crime-exciting effort to establish a fait accompli of nullification and lawlessness; the effort to justify such a proposal by the doctrine of a "higher lawlessness," is a definite attack upon the liberties and privileges of the dry majority of people in this country. The rights attacked are the rights established by our forefathers at Valley Forge and Yorktown, the right to participate effectively in government, the right to make use of the franchise to achieve decisions which shall be effective in administration, respected by the minority until such time as the minority by winning the support of freemen to a constructive program shall itself become a majority. For generations the federal government permitted, protected and perpetuated the liquor traffic by a system of license. It did this despite the fact that this system violated every conviction of millions of people, imposed upon them grievous injuries and vast expenses to care for the burden of poverty and woe that the drink caused. At no time was the maintenance of this system challenged by methods of obstruction and crime by the prohibitionists of America. Saloons, where conducted under the protection of law, were safe from molestation; breweries and distilleries carried on their traffic without interference; the collectors of revenue were not assailed by criminally disposed dries. The merchants who saw profits diverted from their drawers to the till of the saloon, the church which found its work grievously interfered with by the liquor trade, the suffering wives and distressed mothers, respected the majority opinion that license was the best way of dealing with the liquor traffic. They sought relief slowly in appeal to the Christian conscience and the alert intelligence of the American voter, and patiently awaited the glad day when a convinced majority should by orderly process establish a different and better system.

WHAT DRIES HAD A RIGHT TO EXPECT.

These people have a right to expect that their victory, democratically achieved, shall be respected, just as they respected the right of the majority in the day when that majority maintained a system utterly obnoxious to them. Shall wet votes only be counted at the voting booth? Shall dry votes be ineffective when cast? Must decisions at the polls be of a certain character or else rejected as no decisions? The sons and daughters of the men who followed Washington with bare and bleeding feet will never consent to such a denial of their hard-earned freedom.

If ever a contest called for the loyalty of patriotic men and women in city and country, north, south, east, west, it is the present contest. Loyalty to law is not predicated upon belief in the wisdom of the law. The people of the United States may be wrong. Prohibition may be unwise, but it is an honest effort to do away with a terrible evil, an effort made after every other method of dealing with the problem has failed and a good citizen who does not believe in the wisdom of the policy should say, "Right or wrong my heart and my hand is at the service of the government. This policy must have a fair test. I will obey the law. I will advocate observance of the law. I will support enforcement of the law. If then prohibition fails, we can, with good grace ask its supporters

to consent to the establishment of a different system."

EVERYTHING ELSE WAS TRIED.

We tried free trade in liquors and the country was debauched. We tried licensing it, and entrenched it in law and custom. We tried high license and the saloon which could pay the highest license was the saloon which protected gambling and prostitution, and was in alliance with every evil activity of the underworld. We tried local option and the liquor traffic laughed at county and state laws and poured in a stream of intoxicating liquors. We tried state prohibition and in many states the policy was wonderfully successful, but a federally-protected national trade used the mails to build up a great express and freight business in intoxicating liquors and poured a stream of propaganda against the law over state lines. We passed the Webb-Kenyon bill to protect dry territory and the brewers and distillers sent long trains of intoxicants through the state under protection of inter-state commerce and their liquors mysteriously leaked out in transit. The country districts closed their saloons, but their sons and daughters who went to the city to seek fame and fortune were debauched by the liquor traffic; and their taxes went to support institutions maintained for the relief of city delinquents and defectives. South Carolina tried government-ownership, selling liquor in packages which were not to be opened on the premises, but their purchasers gathered in other places and drank them to the detriment of law and order. The direct relation of the state to the liquor traffic resulted in scandalous corruption and intolerable conditions which the people rebuked by the enactment of a state prohibition law.

PARAMOUNT CLAIMS.

Prohibition has a claim upon the support of the dissenter because it came by democratic methods. It was preceded by thousands of local campaigns. It was a major issue in almost every legislative and congressional election for years before the constitutional amendment was submitted. Congress had been dry for several sessions and it passed numbers of dry laws before the the constitutional amendment came to a vote. Finally submitted, it had the support of more than two-thirds of Congress and was ratified by the legislatures of all but two states. We are told that the people have never really had an opportunity to express their opinion in regard to the policy, but they have gone to the polls and elected overwhelmingly dry Congresses time after time since the policy became law. It cannot be said that the period of experimentation was too short. It cannot be said that the methods used were unconstitutional.

The policy has a claim upon the support of the dissenter because of its idealism. It was the blessed hope of the nineteenth century. It was the product of prayers, the tears of mothers, the unceasing work of crusaders. If finally it should fail, that failure certainly should come only after it has been given every opportunity. The purpose of the law cannot be challenged. The immortal Lincoln in his famous Washington's birthday address said: "Whether or not the world would be vastly benefitted by a total and final banishment from it of all intoxicating drinks seems to me not now an open question. Three-fourths of mankind affirm it with their tongues and I believe all the rest acknowledge it in their hearts."

This vast benefit to mankind is the purpose of prohibition. Should any patriotic man be willing to take upon himself the responsibility of attempting to thwart a purpose so magnificent? Would it not be better to allow that purpose to fall by the weight of error in the policy itself rather than be hastened by

obstruction and denunciation? It seems to me that the possible good of prohibition is clearly indicated. Indeed, I think it will be generally acknowledged in the light of the results of the law in the first year of its existence, and even today conditions may be invoked as indicating the enormous benefits from the law. Whoever objects, it remains true that the standard of living of the average man in America is vastly higher than it was under license. That the totals of insurance and savings have enormously increased, that home-building is more prevalent, colleges more numerous and overflowing, that high schools are bulging full, that banks and building are thriving, none can deny. Economists are almost unanimous in attributing this state of affairs in large part to the diversion of liquor expenditures from a wasteful trade to constructive and useful industry and commerce. Business men owe the prohibition amendment a vast debt of gratitude for the increase in buying power which it has yielded. I have sometimes thought that if in fact the amendment were to be repealed and a five billion dollar trade in intoxicants established, the men engaged in legitimate business in this country would within a few months be forced to inaugurate a prohibition campaign, which would overshadow anything of that kind attempted heretofore, for the stream of gold, which would flow into liquor establishments, would necessarily pass by the doors of the grocery and the drygoods store, the amusement house, the automobile establishment, and the bank.

A TWO-FOLD UNDERTAKING.

There are two things that had to be met in the temperance reform; the private appetite and the public traffic. The private appetite is controlled by sentiment, judgment, education, home training, religious standards and by the exercise of moral suasion on the will. If people are still drinking that may not be the fault of prohibition. It may be the fault of parental example, lack of home training, lack of moral suasion in the Sunday schools and churches, and a failure of the public schools in accordance with law to give instructions to the youth in the effect of alcohol, narcotics and opiates upon the human system. But why blame prohibition for our failure all along the line? Prohibition is the designed remedy for the evils of the public and legalized liquor traffic. Its purpose was to outlaw the making and selling of intoxicating liquor. If it stops the distillery, the brewery, closes the saloon, breaks up the power of the liquor traffic in public life, it has succeeded in its purpose. The temperance reform is a two-handed affair, not one-armed. It works through total abstinence for the individual and complete legal prohibition of the traffic in liquors as the duty of civil government. This is the "A B C" of the whole movement.

If I drink liquor I have violated the principle of total abstinence, but I have not shown that prohibition is a failure. If I sell liquor I have violated prohibition, but I have not proved that total abstinence is a failure. The two movements, though both a part of the temperance reform, are totally distinct. Judge of each by what it is intended to do. The lady who wrote me: "It seems since the war that everything is going bad; the colleges are just as sceptical; the churches are just as formal; the boys are just as rough and the girls bolder than ever; I don't see what prohibition has done," was not a logical thinker. Find out what prohibition was for and judge it by that—not by what it was never intended to effect. Those folks who persistently judge prohibition by abstinence and abstinence by prohibition standards remind me of a queer old bachelor in Illinois who wrote a letter of complaint to the corn syrup factory. He said, "I have taken four cans of your corn syrup; and my corns are not a bit better!"

Gladstone declared: "It is the province of government to make it easy for men to do

right and difficult for them to do wrong." In testing what is wrong the public welfare is the supreme law. The license system confronted the poor man with the wide open saloon. It invited and urged him to go wrong. Prohibition makes it possible and even easy to go right. It is better to have to hunt evil than to be hunted down by it.

Prohibition has had timid handling by politicians and their puppets. Compromisers can never enforce this law. It is not the pastime of an hour, but the manly, hero-born, martyr-bred, Lincoln-like work of a lifetime. The defects in prohibition enforcement can never justify a citizen's drinking poison, patronizing bootleggers, or tramping under foot the law of the land he loves. He gets his life, liberty and the pursuit of happiness here, why bite the hand that feeds him?

Those political wets who take an oath of loyalty to their country's fundamental law, and violate it are as distinct hypocrites and perjurers as those who vote dry and drink wet. There is no difference in the obligation of wets and dries, if both took the same oath of fealty to the Constitution. An army officer or any official of the government who holds up his hand to God and swears to uphold the Constitution and the law, and then deals with bootleggers, has perjured himself, degraded his honor and is not fit for the public service. Men may violate the prohibition law if they choose. But every other law, human and divine, is subject to the same contingency. Stealing does not prove there should be no law against it. We don't propose to repeal the Ten Commandments because they are still violated. Prohibition at its worst is better than the license system at its best.

"But we want booze back." Well, we will help you bring it back when you show us who needs it! Is it the automobile drivers or the aviators, the railroad engineers or our college boys, the women of our homes or our children? In the old days a farmer told the Kansas legislature: "I have just seven good reasons for sticking up for prohibition—four sons and three daughters."

AN APPEAL TO FELLOW-CITIZENS.

And so I appeal to the dissenting portion of the public against the nature of much of the propaganda now being carried on to oppose prohibition. First, observe the law personally and in your family; then help enforce the law in your community; then if it be found to be a mistaken policy, repeal it and repeal it just exactly as it was first enacted by the Constitutional processes. Otherwise a shock will be felt throughout the structure of American government, a shock which will endanger the essential interests of every man who has a wife and children to be protected by law, whose bonds and business rest secure because of the stability of the American Constitution.

Prohibition is law plus administration. The duty of the federal government is to make use of federal judicial investigating and prosecuting agencies to enforce the prohibition law, with due regard to our federal form of government and the division of duties between state and nation. In this undertaking the amount of money to be spent, the extent of force to be employed takes secondary place. The flow of rum across the borders should be stopped, stopped without regard to the extent of the effort necessary to stop it; the diversion of liquors released under permit should be stopped, stopped without regard to the interests of wet politicians. The manufacture of liquors for the illicit trade should be stopped, stopped by decisive action. But it has never been my belief that the detail police work of prohibition enforcement should be done by the federal government; and, where it is necessary that such work shall be federally done, the fact constitutes an indictment of the state government which imposes that duty upon Washington. The people of any state have a right to protection from the liquor trade, a right which

rests upon a constitutional basis; and if this right is not protected by the state government, it must be protected by the federal government. But primarily the duty rests upon the state and the municipality. I believe the time has come when the dries in every political division of the country should insist that sheriffs and county attorneys and mayors and police and local judges enforce the law or *get out*. The people are ready for such a movement.

Also I am willing to confess on the part of the dries that there has been a deplorable subsidence in educational effort. Individual drinking should be handled by moral suasion, by the appeal of the church and the school.

I have been struck by the failure of the opponents of prohibition to agree upon any program of legislation which they are willing to advocate as a remedy for the alleged ills of prohibition. If they offer us government control, we can meet the proposal with an indictment of the system based upon the experience of South Carolina and upon the various provinces of Canada. If they offer us a beer and wine system we need only point to the fact that this would automatically restore the entire liquor bill, would re-establish every problem of distribution and could further point to the fact that "of the ten European countries having the highest capita spirits consumption, five—France, Austria, Hungary, Germany, and Holland—have been also among the ten largest beer drinkers. Five—France, Austria, Hungary, Servia, and Rumania—have been among the ten largest wine drinkers. Everyone of the ten nations having the highest consumption of alcohol in Europe have been among the first ten of either the beer or wine group."

I call upon the federal government to be partisan in this war. No war was ever won by neutrality in thought or deed. Point every wet in office to the nearest exit. Pass the word down the line that the law is to be enforced without fear or favor. Tell the confused and puzzled citizen that prohibition ought to be enforced because it is the law and because it is a good law.

I call upon the states for loyalty to the nation. Let there be a local enforcement statute in every state code. Place in office in every state and county men who believe that the law can be enforced, and who will enforce it.

Our wet friends have tried drinking it up, defying law and Constitution and majority rule. They have adopted rebellion and incitement to rebellion. They have called for a referendum forgetting that we just had it in the nation and in every state. Now why not try obedience to law, submitting to constitutional government, practicing the Golden Rule, setting a safe example before the young in your family and among your neighbors. And to every mother with a child at her knee and every school-teacher, every minister, every moulder of opinion and leader of sentiment, I commend the words of Abraham Lincoln:

"Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of seventy-six died to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in the schools, the seminaries, and in the colleges; let it be written in primers, in spelling books and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls and enforced in courts of justice. In short, let it become the political religion of the nation."

WE ARE WINNING THIS FIGHT.

By Deets Pickett, Research Secretary, Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church.



We are winning this fight. Six months ago, I would not have made that statement with so much assurance. At that time, I was, like Andy, occasionally down in the dumps. We seemed to be getting the worst of it on every hand. Millions in money were on the other side and the anti-prohibition organizations disbursed large sums with a carefree exuberance. The metropolitan press distorted the prohibition news, abused us in the editorial columns, ridiculed us in cartoons; "jokes" about prohibition were the chief dependence in vaudeville patter. Even the movies, which perhaps have profited more than any other industry in the closing of the saloon, seemed to delight in biting the hand that had fed them. Mr. Raskob, lending large sums to the Democratic National Committee at the same time he gave thousands to the Association Against the Prohibition Amendment, was still further obligating that unfortunate political organization to the Smith crowd by borrowing hundreds of thousands from the County Trust Company of New York, the president of which is Alfred E. Smith.

When I was a boy I played football and ran on a relay team. Along toward the end of the game, or about the time I was turning into the stretch in a race, the going would seem infinitely hard. My vision would be obscured, my heart would be pounding, my feet would seem to weigh fifty pounds each and I raised them with infinite labor at each step, feeling that it would be possible to make only one more stride. And then as I would turn into the stretch for the last hundred yards, there would be a rush of air into the deeps of the lungs, my vision would clear, my feet would grow light, and I would know that that blessed thing called the second wind would see me through.

We have got our second wind and we are going through to victory. From all parts of the country we get reports of large crowds in attendance at prohibition meetings. The demand for prohibition literature is unexampled. The young people, for a time confused by wet propaganda, are clearly manifesting an interest in the subject, with an open mind. Organization is being strengthened and during the coming winter, probably not less than two thousand important prohibition mass meetings will be held in various parts of the country.

The most encouraging development is the successful action of the federal government against Al Capone. This impudent racketeer who has amassed his millions, lord of vice and gambling, and the illicit liquor trade of Chicago, who has corrupted government and used his gunmen to the humiliation of good citizens, has at last been haled before a court. His wealth is largely dissipated, his activities are disorganized, and once again the United States has demonstrated that it is "the big shot."

Another encouraging development is the more aggressive attitude by the federal government. Election of Mr. Hoover by an unprecedented majority was made possible by the rolling up of millions of dry votes. For a time after his election, the Republican party seemed to think that it was necessary to placate the wets, and so an investigation of prohibition was arranged, and the anti-prohibitionists were assured that "abuses" in prohibition enforcement would be stopped. There was a general atmosphere of uncertainty, and the wets, encouraged, redoubled their efforts to show that prohibition must be repealed because it could not be enforced. For a time there was talk of the possibility of an accommodation between the wets and dries.

Now the lesson has been learned. We have been taught once again that the only way to deal with the anti-prohibition movement is to knock it down and push its nose into the mud. It respects no appeal to decency. Parley it interprets as a sign of weakness. It must be whipped decisively with the spirit of Andrew Jackson behind the punishment.

I want to deplore the apparent satisfaction with which some people view the prospect of a battle between the Democratic and Republican parties on this prohibition issue. There is no justification for believing that the Democratic party must be abandoned to the wets. Such men as Daniel C. Roper, Gov. White, Mr. Costigan, George Fort Milton, Cordell Hull, Senator Robinson, Senator Morrison, have no intention whatever of allowing their party to be forever branded with the brand of shame. At the recent meeting of the Democratic National Committee, in the words of Gov. Al Smith, Mr. Raskob was "kicked all around the room" because of his proposition that the Democratic party should be wet, and after his kicking he went off to Europe to get a medal from the Pope, for what I haven't the least idea. I do know that he should have a medal from the Republican party, for no man, living or dead, has ever done so much to injure Democracy as Mr. Raskob. It must be admitted that the Republicans are a smart bunch. They are the only political group ever smart enough to succeed in getting a Republican elected to the chairmanship of the Democratic National Committee, where he has served his former political associates well by rending and dividing Democracy.

For the first time, the wets realize that if prohibition is repealed, something will have to take its place. Heretofore, they have acted and talked as if the removal of prohibition would simply create a blessed vacuum in which we would all exist in purity and joy, with the racketeers dead of discouragement and drink no longer the problem it has been since the beginning of the agricultural era.

And so the opponents of prohibition are beginning to tell about what will take the place of prohibition if, and when it is wrenched from the Constitution. Mr. Anderson wants an Americanization of the Bratt system of Sweden. I know Dr. Bratt and have been associated with him in the International Congress on Alcoholism. Mr. DuPont, the financial angel of the wet movement, wants something similar, but he is exceedingly liberal. He even wants to provide for an intermediate permit to buy liquors for boys and girls under age, to whom liquors could not be sold under the saloon system.

Have you ever noticed how the magnificent object lessons selected by the anti-prohibitionists have a way of moving further and further from the American people as the months pass? First, Gov. Smith and Dr. Nicholas Murray Butler pointed to Quebec as an example for the emulation of the United States. They don't do it any more for the simple reason that the liquor situation in Quebec smells like a last year's egg and the American people have caught the odor. Then we heard nothing but the success of government control, so-called, in Ontario. Now the American people have found out that this means control of the government by the liquor traffic, and that liquor is acting just exactly according to its nature in Ontario, as it always does everywhere. Truth crushed to earth will rise again and it has had time to rise in Canada, with the result that throughout Canada we have found indictable offenses to have increased 38% since the median prohibition year of 1922, convictions for drunkenness 32%, violations of the liquor act 79% and deaths due to alcohol two and one-half times. There is more murder, more manslaughter, more assaults. In two years, the sale of liquor increased 31%, jail population 55%, industrial accidents 32%, highway

fatalities 42%, crimes against women 76%. Those statistics come from a new bulletin on liquor control in Canada published by the Bureau of Statistics, Ottawa.

Now I think the people of Canada are behind us in some things and I say that just to save my pride before admitting that they are a long way ahead of us in some other things. One way that they are ahead of us is in knowing how to organize government and in getting loyal support for the government when it is organized. If we got such results from liquor control in Canada, what results would we get in the United States, where I blush to say, we must admit we are a more lawless people, with a more general corruption in government.

Now the liquor interests are getting away from Canada to Sweden and talking about Dr. Bratt and his scheme and what a wonderful success it is. Their next step, I suppose, will be to Iceland and then to the North Pole, and when they get that far I am going to leave them and come back home and quit arguing the question. The further away they get, the further they go from the keen scrutiny of the American people and the better they think their chance is of fooling someone.

What is the essential element of the Bratt System in Sweden? It is government sale of liquor just as it is in Ontario. Do we want the United States government to sell liquor? Our consciences gave us no rest when the United States licensed private citizens to sell liquor and certainly we will never consent for the government itself, of which we are a part in our sovereign citizenship, to label out poison to its citizens, to be directly responsible for the writhings of the alcoholic, for suicide, broken homes, hungry children, and all the woe and desolation of the liquor traffic. The people of Sweden are comparatively few in number. They are almost entirely of the same race. They have been trained under royal houses to obedience. Transplant the Bratt System in any form to the United States and it will mean this: that in New York City, Tammany Hall will have the naming of the men who buy the liquors from the distilleries and breweries, of the saloon-keepers, and the bar-tenders, and the thousands of other people connected with the production and distribution of that drink; that in Philadelphia these perquisites and privileges will be in the hands of the sweet-smelling Republican machine of that city; that in Chicago, Mr. Cermak, who is worse than Thompson ever was, will be able to gather into his grip the thousands upon thousands of vicious characters which naturally gravitate to the liquor business, building out of them a machine which would perfect an unbreakable political control and debauch that city as it has never been debauched before. Bring such a system to Baltimore and it will mean the creation and placing in the seats of power of an organized system of racketeering from which the people could not escape without bloodshed and plenty of it. The opportunities for graft, for the entrenching in protected places of the most dangerous criminals, is greater under such a system than under any other system of dealing with the liquor traffic and over it all is spread the mantle of the government's sanction.

"Oh," the defenders of some of these systems say, "we will discourage the consumption, especially of hard liquors, by high prices." Their arguments defeat themselves. The high price, just to the extent that it discourages the purchase of government liquor, would encourage the purchase of illicit liquor. We do not need to rest upon theory. We know that in Ontario and in Sweden these systems have spread the drink habit to young people in an appalling way and so far from discouraging the consumption of hard liquors have seen that consumption mount higher.

The Church has a conscience on this question. It is fighting for the rights of housewives, the rights of little children, the right of men to freedom from temptation. It is fighting for the prosperity of legitimate industries which bring happiness to the American home, opposing the formidable competition of a government-protected drink trade. In the words of the General Conference, "The liquor traffic can never be legalized without sin." On that impregnable logic we take our stand.

EDISON ON PROHIBITION.

HERE is probably no one more entitled to speak from the supreme bench of the industrial world than Thomas A. Edison. If the influences that he has created and set in motion in the industrial world suddenly cease, consternation, if not chaos, would reign. Therefore, what he has to say on a problem like Prohibition just naturally compels every normal mind to give attention.

During the hearings before the judiciary committee of Congress at Washington last spring, Mr. Edison sent the following message from his home in Florida: "I still believe Prohibition is the greatest experiment yet made for the benefit of man."

After a visit with Mr. Edison, he readily granted the request that five or six fundamental questions be submitted to him for answer, with the understanding that they be given any publicity desired.

As a result, the following questions, as propounded by James K. Shields, and answered by Thomas A. Edison, are given:

Question 1—"Do you approve of the Eighteenth Amendment to the Constitution of the United States? If so, why?"

Answer—"Yes, it is a necessary aid to permit practical enforcement of Prohibition all over the country."

Question 2—"Has it helped the industrial and economic life of America at home and strengthened the industrial standing of our nation abroad?"

Answer—"Yes, and to a greater extent than realized."

Question 3—"In your judgment, are children better fed, clothed, and educated since the coming of Prohibition than they were before?"

Answer—"In my judgment, I would say, decidedly, yes. In support of this opinion and in this connection let me cite my experience as a manufacturer, which is similar to that of other manufacturers. On pay days, before Prohibition, hundreds of pale faced women, shabbily dressed, some with faded shawls around their heads, appeared at our factory at West Orange. They were waiting to get some of their husband's money before he got to a saloon. Within a year after the amendment not a single woman appeared. Surely we Americans do not want a return of this state of affairs. Undoubtedly the condition of the mother indicates the condition of the children, although they are perhaps a little better off than she, because she will do anything, even to the giving up of her life, to protect them."

Question 4—"What attitude should the womanhood of America hold toward Prohibition, and why?"

Answer—"Woman is the custodian of the home and the children. She certainly, if a normal woman, does not desire the introduction of narcotics into her home, which in many cases changes a humane man into a brute."

Question 5—"Are the boys and girls of America more likely to develop a higher degree of physical and mental fitness, and become in every way better and more useful citizens under national Prohibition of the li-

quor traffic, or under the old licensed system, or any form of state or government control?"

Answer—"Yes; they certainly cannot develop on alcohol and other narcotics."

Question 6—"Should the 18th Amendment be retained as a blessing to our American homes today and to those of future generations?"

Answer—"Yes, enforcement is getting more practical day by day. We now attack the large manufacturer right in our midst instead of men with flasks and home brews."

When Thomas Edison speaks, the world can be sure it is not listening to the voice of a bigot, a fanatic, or political expediency, or selfish greed, but of one who speaks as man to man but of long experience just such a voice as the youth of America needs to hear, and be filled with gratitude that the old liquor traffic is an outlaw and take warning against ever helping to bring it back.—*Northwestern Christian Advocate*.

INDUSTRY AND PROHIBITION

AN INTERVIEW WITH HENRY FORD.
BY PROF. IRVING FISHER.



EMPHASIZING the efficacy of private prohibition of drink, enforced by employers in business and industry and aided by governmental prohibition of the liquor traffic, Henry Ford has replied to three questions put to him by Irving Fisher, chairman of the Alcohol Information Committee, 150 Fifth Avenue, New York City. In the course of his reply Mr. Ford remarks, "If the impossible should occur—I mean the return of legalized liquor—its first effect would be a widespread reduction of wages, due to the demoralization of labor which liquor always causes."

Mr. Ford concludes by expressing his conviction that "This present depression, falling as it does on a prohibition population, is going to result in more sober safeguards for the future than could have been possible had our people drunk their way through this experience."

BIG BUSINESS GREATEST FACTOR IN ENFORCEMENT.

Professor Fisher's questions were occasioned by Mr. Ford's recent statement that big business and not the government eventually will be the greatest factor in prohibition enforcement, and that the government, as Mr. Ford stated, "must be back-stopped for complete control." "I ask these questions," Professor Fisher said, "in order that we may give out the facts as they appear to you as a representative American industrialist." The questions follow:

"1. Is not business, big and little, already the greatest factor in prohibition enforcement?"

"2. Are not business and industry most helped in enforcement where there is government enforcement also?"

"3. Are not sales of goods both for cash and on installment, held up most successfully where the saloon, or its equivalent under whatever name, has been abolished?"

Mr. Ford answers the three questions as follows:

"1. I believe business, big and little, has more to do with prohibition enforcement today than has any other agency. Business began to require sobriety before prohibition was thought possible.

"Railroads and industries found sober employees necessary to safe and profitable operation. Besides, those employers who were anxious to improve the condition of their men by increasing their wages soon discovered that no business can afford to pay high wages to intemperate or drinking workmen.

"The Ford Motor Company raised its min-

imum wage first, and then undertook to insure the sober use of it.

"If the impossible should occur—I mean the return of legalized liquor—its first effect would be a widespread reduction of wages due to the demoralization of labor which liquor always causes.

"It is sometimes said that we do business in countries where government is still partner in the liquor trade. Our answer is that we can do business nowhere with drinking workmen. Our employees everywhere are sober men.

"2. Of course, business has been vastly helped by the prohibition law in securing sobriety. The law gives us a weapon. We are no longer left to ourselves in trying to get decent conditions for families, but have the support of government. And if the officials appointed to enforce prohibition were more successful in their efforts, it would be of great benefit all round.

"3. No one questions the great inflow of goods into homes which were formerly bare because of liquor.

"No one questions the great increase in general business since prohibition came. The liquor business made money for a few—took money and money-ability from very many. But general business since prohibition has resulted in the kind of trade that benefits all who engage in it—producer and consumer.

"I am certain that this present depression, falling as it does on a prohibition population, is going to result in more sober safeguards for the future than could have been possible had our people drunk their way through this experience. The people are soberly thinking. And that is the most hopeful sign we could have."—*American Issue*.

IS PROHIBITION RIGHT?

MRS. H. C. MORRISON.



THE above strikes one as a foolish, not to say, absurd, question. But it is not so unreasonable as one might at first suspect. If Prohibition is right then we ought to have it, no matter what the cost. If it is wrong every man, woman and child should do their utmost to destroy it.

In the first place, we contend that Prohibition is right because it seeks to protect the weaker by removing from him the temptations which appeal more strongly to him than any other. Paul said, in referring to his responsibility for his fellowman, "If meat make my brother to offend, I will eat no meat, lest I make my brother to offend." To paraphrase this scripture, let us say, "If strong drink make my brother to offend, I will, so far as in me lies, destroy strong drink, lest I make my brother to offend." I contend that this is a good twentieth century interpretation of the responsibility that looks every voter in the face, as he goes to the polls to cast his decision as to whether he will make it easier for his fellowmen to live sober, upright lives, or whether, by his vote, he shall place the temptation of the bar-room in the path of that man, who when sober, is a good husband and father, and when intoxicated is unable to see that any one has rights but himself.

Prohibition is right because of the savings it yields to the laboring class. In the year 1917 there was consumed of all kinds of liquor per capita, 19.95 gallons; in other words, there was reported to the government 2,094,729,087 gallons of all kinds of liquor. At the same rate too, with our increased population, we would be drinking more than 2,400,000,000 gallons of intoxicating liquors. In the face of these facts, the bootleggers say that we are supplying more liquor today than we did before prohibition. These stupendous drink statistics mean an enormous expendi-

(Continued on page 8)

Responsibility for Sins of the Rulers

James B. Pritchard, Board of Temperance, Prohibition and Public Morals.

Text: *What did this people unto thee, that thou hast brought a great sin upon them?*—Exodus 32:21. (American Standard).



N its inception, prohibition of the liquor traffic was primarily a moral question. The Eighteenth Amendment was adopted because the people of the country believed the use of liquor to be wrong. The wet and dry controversy has been deluged with various arguments—economic, social, political; but for the Christian the reason of prohibition remains one of the conscience.

The only thing which will effectively combat the highly organized and monied opposition, is a revival of personal responsibility on the part of Christian men and women in this paramount matter of moral concern which confronts our Government.

After the remarkable deliverance of Israel from Egyptian bondage, God called Moses up into a high mountain. Aaron was in command of the people. Things were going smoothly; there was no war; Moses was speaking with Jehovah. In the time of feasting and making merry, the people forgot that it was Jehovah who had led them out of bondage, and brought to Aaron their gold to be made into the form of a calf. When Moses returned and found the people worshipping an idol, he was filled with anger, and said to Aaron, "What did this people unto thee, that thou hast brought a great sin upon them?" But Aaron answered, "Thou knowest the people, that they are set on evil." And it came to pass that three thousand men suffered the penalty of death for what they had done to Aaron to bring sin upon the people. They were responsible for the sins of their ruler—probably many of them had only stood by and raised no objection. The people had made the calf which Aaron had made.

It is not at all strange that an analogous condition should exist today in the life of our country. Many leaders of the American people are guilty of tolerating lawlessness, of using public office for personal advancement and of leniency in prosecuting those guilty of crime. As a consequence, these officers have had the blame in the evils which have arisen. Thousands of American citizens have used this shallow excuse to alleviate their conscience in the matter, and have settled back in complacent indifference, calmly to watch the outcome of the experiment. A revival is needed—a revival of personal responsibility for a clean community in which to live.

The people adopted prohibition because they were unwilling to have a part in the sins of the rulers. Prior to 1920, the Government of the people of this Christian Nation gave its consent to the manufacture and sale of intoxicating liquor. In return for this privilege, the liquor interests were forced to pay to the Government a tribute in the form of a license fee. The Government assented to 277,790 open saloons in this country. The Government allowed the brewers and distillers to produce each year approximately 20 gallons of intoxicating liquor for every man, woman and child to the tiniest baby of the country. The Government had a part in the waste, through the consumption of liquor, of more money than the total amount spent for federal administration of government and public education (1903). The Government permitted a trade which caused a waste of human life and soul which cannot be estimated. The people supported the Government in this policy until a majority of citizens placed an Amendment in the Constitution which prohibits the Federal Government of defending against the best interests of the people by toleration of the drink trade.

Prohibition was the greatest moral triumph of a half century. It came through men and women giving their very lives in the crusade. Some preached locally and throughout the country; others gave liberally of their means. So great was the evil of the enemy, conscience would not allow one to remain idle, nor to muffle his objection in the matter.

In fact, at times, the Government itself was dominated by those who were directly engaged in the liquor traffic. The liquor men boasted that each saloon controlled at least ten votes. In 1904, when there were 250,000 saloons, the estimate would account for 2,500,000 wet votes. Add to these, 500,000 more which were probably accounted for by the wholesalers. This was enough to hold the balance of power in the presidential election of that year. The liquor business was a political institution. Christian people could not continue to pray, "Lead us not into temptation," and support a government which would permit a saloon in the path of the young men and women of the country.

In the present crisis, many of the rulers are guilty of sin for which the people will have to account. Legislators have been forced to vote wet because of the feeling that their constituency was of that opinion. Ask the congressmen and legislators, "What did this people unto thee, that thou hast brought a great sin upon them?"—sin of non-enforcement of law; sin of inadequate legislation; sin of repeal of measures restricting evil practices. They have been wise to answer as did Aaron, "Thou knowest the people." Those wet representatives are very careful to make known the fact that the people of their territory are opposed to reform. They have rightly placed the responsibility. Those quiet and retiring citizens of the community who never had the courage to be heard in objection, are responsible for the wet votes in Congress. They will have to account for the temptations open to the younger generation in the six States which have repealed their enforcement law.

The forces which are opposed to this great reform for which Christian men and women have prayed for years are using every channel to destroy it. Metropolitan newspapers having millions of circulation are outspoken for the abolition of prohibition. Sixty-four per cent of the circulation of the daily newspapers is wet in policy; thirty-two per cent is dry. The newspaper is the greatest educational force outside of the public schools. People believe what they read. Three hundred and sixty-five days in the year, wet propaganda comes to the homes of millions of good people of this country. The radio in practically every home brings anti-prohibition speeches—some under the subtle guise of sermons of religion.

The opposition is making itself heard. The Association Against the Prohibition Amendment is continually directing its money against the enforcement of the prohibition Act. During the first two months of 1931, the A. A. P. A. spent over \$103,000 in the fight to destroy the Eighteenth Amendment. Thousands of dollars are expended in the production of literature to destroy restrictions, but not one thing is said about the evils of drink or discouraging the use of liquor. Over against this situation, dry organizations are financially embarrassed, and supporters are lacking in certain sections. "What did the people do?" is still the paramount question in this mighty reform.

Shall not this year mark the time of repentance of thousands of Christian people for the sins of their rulers. Ministers should guard against the sin of preaching less than the truth. Laymen should spread literature to those voters who never enter the church. Groups of men and women should organize to fight the evils in the seats of authority in their own community. Young people's societies should study the question of their responsibility to the rulers and to the Government.

Our fathers went westward to find a better country. Geographical frontiers were expanded and enlarged to establish a better environment for sons and daughters. The time has come when expansion of geographical frontiers is impossible. We must seek a better country in a moral and spiritual sense. Frontiers of evil must be overcome. There must come into the minds of the Christian people a new realization of their moral accountability for the actions of their representatives. The people are responsible. The people made the calf which Aaron made.

Facts From the Firing Line.

Irving Fisher, the well-known political economist of Yale, says that Prohibition has saved the people of the United States at least six billion dollars annually.—Prohibition at Its Worst, Irving Fisher, 159.

"Everything in the United States is keyed up to a new pace which started with Prohibition. This speed would be impossible with liquor. There is no chance of modification. If the law were changed we'd have to shut down our plants."—Henry Ford, in an interview at Sudbury, Mass., August, 1928.

"I am completing my thirty-fourth year as high school teacher and principal here," said Gilbert Raynor of Brooklyn, "and I have never known a time when our young people were as free from the blighting effect of intoxicating liquor as now."

Don't Let Them Fool You.

Before prohibition the breweries and distillers made 2,095,535,005 gallons of liquor. That meant an annual average consumption of 19.95 gallons of liquor for every man, woman and child to the tiniest baby in the United States.

This before prohibition rate would make the consumption today 2,400,000,000 gallons. If every automobile in the United States were to transport 100 gallons of this liquor there would still be 100,000,000 gallons untransported.

It would also mean a "grand parade." Allowing eight feet between cars this would mean 136,363 miles of cars or over 45 strings of automobiles stretching across the United States.

There are not enough bottle factories in the United States to bottle all this for the bootleggers.

You are not fooled, are you, when they tell you there is more drinking than before prohibition?—*Iowa Champion*.

The Present Situation

F. Scott McBride, D. D., General Superintendent of the Anti-Saloon League of America, said:

"We have the Amendment. We have the law for its enforcement. Congress is two to one dry. Our President in the White House wishes prohibition to succeed.

"Prohibition is under Civil Service. Commissioner Amos W. W. Woodcock is in charge of prohibition, under the Department of Justice. He is a Dry. Dr. James M. Doran is in charge of permits and industrial alcohol, under the Treasury. He is also a Dry. These two men are efficient and faithful.

"The Wickersham Commission has reported. It opposed repeal, the return of the saloon, Government sale and modification. It urged better co-operation from the states and that the Federal Government give a more aggressive program.

"This situation and the task challenges the Drys as never before. Will they make good?"

WANTED!

Representatives in every community to do Christian work in placing good, wholesome, religious literature in the homes of the people. Write us for our proposition. Pentecostal Publishing Company, Louisville, Ky.

Evangeline Booth on Prohibition.



WHEN Miss Evangeline Booth, Commander of the American Salvation Army, was recently in England, the Manchester Guardian asked her for two articles setting down her personal experiences of prohibition in the United States.

"The report of lawlessness in the United States," said Miss Booth, "should be read in the light of history. It is a drama that covers a century.

"In 1900 the rate for homicide was 2.1 per 100,000 of population. Under the regulation of liquor that rate rose rapidly to 7.5 in 1919—that is, it was more than trebled. Such crime is, as it were, cumulative, and once permitted, tends to increase by its own momentum. But despite the moral disturbance of the war and all that we have heard about bootlegging, the rate was in effect stationary at 8.6 in the year 1925—a figure which means that the whole of these illegalities and degradation of public life, including a high rate for murder and banditry, were antecedent to Prohibition, and, indeed, created the situation with which Prohibition has to grapple. The question is not whether Prohibition has led to lawlessness. The only question is as to the extent to which the enforcement of Prohibition is progressively restricting the lawlessness organized by the liquor trade before this measure was adopted. Before prohibition and after prohibition the drink trade, legal or illegal, has flourished most where crime also has been most prevalent.

"NOT A FAILURE

"Faced by prohibition, the liquor trade wherever it is carried on, and in whatever form, with its associated less respectable enterprises has been mobilized as a solid unit of opposition. Every weapon of ridicule and of misrepresentation has been brought into play against 'the noble experiment,' and in particular, the avenues of publicity have been filled with assumptions that Prohibition is a hypocritical failure. That is what liquor in Europe wants Europe to believe, but for Great Britain, confronted by a serious industrial situation, it is important, surely, to study the facts of the case."

Miss Booth here speaks of the economic benefit of the policy and says that in one great corporation employing 101,000 workers, there were only thirty men discharged in 1927 for intoxication, whereas in 1915 there were 202 employees out of 8,755 dismissed for drinking, or 2.31 per cent. In 1925, only 118 men out of 13,100 were so dismissed, or .89 per cent. In 1911, the number of discharges for liquor on an elevated railroad in New England was 81. In 1926, it was 8.

"The population of the United States is today 122,000,000. A reasonable estimate of the position is that 100,000,000 people are keeping the law. Of the remaining 22,000,000 we may assume, perhaps, that half are well-to-do and half are of the wage-earning class. From these figures, sufficiently near the mark to form a basis for judgment, it will be seen at once that statistics may be very misleading to the eye. Suppose that each of the 22,000,000 wets spends a dollar a week on liquor, it would work out at over \$1,000,000,000, or £200,000,000 a year, yet for each consumer it would only mean one drink every three days."

Miss Booth states as her opinion that under the Eighteenth Amendment, consumption of liquor has been enormously reduced from the pre-prohibition level of 22.66 gallons per capita annually, and she quotes Thomas Edison as being of the opinion that the liquor law is sixty per cent enforced, which is rather higher than the enforcement of many other laws. Miss Booth continues:

"The enormous decrease of expenditure is

reflected in statistics, the meaning of which is unmistakable. In 1919 there were 18,000,000 saving accounts, totalling \$13,000,000,000. Ten years later there were 53,000,000 accounts, totalling \$28,500,000,000. The sensational increase in insurance tells the same story. When the Eighteenth Amendment was carried, the amount of insurance was under \$30,000,000. It is now over \$100,000,000,000. It has more than trebled, and the numbers of holders of stocks and bonds doubled.

"Among numerous testimonies, here is one from a firm where there used to be 50 to 100 wives after every pay-day asking for advances because the husband's wages had gone to the saloon. In three years under prohibition there were two such applications. I can testify to the fact that such instances could be found in every centre of industry from coast to coast."

The Salvation Army, which is feeding 35,000 persons a day in New York, finds the relief problem much simplified after the open saloon has been closed, according to its commander. "If a law is 90 per cent enforced, the American claims it is 30 per cent a success," says Miss Booth. "The Englishman answers that it is 10 per cent a failure, but the real question is not whether 'anyone can get it' but how many people do get it. When the theaters are closing on Broadway, the throngs go to the ice cream counters and cafes. In the smoking room of a Pullman train, some traveller may pull a flask from his hip pocket, but the main body of passengers travel for days and nights, taking their meals en route without indulging in any breach of the law."

She states as her opinion that the workers of the United States "have been benefited beyond all expectations by the Eighteenth Amendment. A new era has been inaugurated.

"In Chicago we have two hotels; respectively, they accommodate 511 and 250 men. Ten years ago one-third of these men would have been described as drunks. On a given Sunday not long ago, selected because Sunday falls on a week-end, it was found that there were six drunks only. In January, 1930, the larger of these hotels was subjected to an unforeseen test. Owing to a report of smallpox in the city, all of the men were vaccinated without notice by an independent physician. Not one man was found to be under the influence of liquor—this in Chicago. On February 26, 1927, the Associated Press reported that in Chicago the two or three drunks per week did not justify the continuance of the Night Court, which hitherto had sat regularly to deal with such cases.

"From industrial homes and other institutions and from stores for the disposal of second-hand goods the verdict is all in the same direction. In New York City the famous night consecrated to rescue of drunks from streets and parks has had to be abandoned. There were not enough drunks in the streets and parks to justify that special evangelism. The experience of many charities tends in this direction."

Formerly, says Miss Booth, the Bowery in New York was notorious as the great crime center of the metropolis, if not of the country. There were four saloons to every block. The lodging houses in those days were notorious for the peddling of rum, dope, stolen goods, and debauchery. Prohibition has driven all this illicit traffic under cover and out of sight.

"There was much bootlegging going on in the days of the saloon—more than in these days. In fact, I have had policemen, some of them now retired, tell me that the Bowery and Third Avenue was a veritable hell on earth from the vice and brawls that went on, not only from the gangsters and the tough boys of the neighborhood, but many families as well.

"A great change has come over the working man. They have gotten away, more or

less, from the idea of the treating habit. They have gotten away from the habit of visiting the corner saloon; they are now saving their money, a fact which can be corroborated by the savings institutions, and some of the largest in New York City are located on the Bowery. There are more banks on the Bowery today than there are places, where drink can be bought. I am speaking of the Bowery itself, not counting the intersecting side streets. There are more places of worship on the Bowery than speakeasies. There are more restaurants and coffee-houses; in fact, the Bowery is the headquarters of jobbers who supply equipment for the 'Coffee Pot' in greater New York. They are the substitutes for the saloons."

The Liquor Fight.

A long, long time was devoted to the discussion of the temperance situation. There is a good deal of restlessness in the church as to the ways the anti-liquor fight is being carried on by those who rely most on the support of the churches. Probably all the criticism of such fighters has point, and probably none of it is altogether convincing. In a fight like this it is not possible to find perfect instruments, and if it were the instruments would not be worth using. Complaint is going through the church that the statements of the Methodist Board of Temperance are not as meticulously exact as they would be if they were made by persons meticulously exact. At least that is about the gist of the discussion as I caught it. The point which this criticism overlooks is that any exaggeration by the foes of the liquor traffic today is likely to be, in fact, an understatement.

Added to this is the curious notion which many of us seem to have as to what the representation of the Methodist Church by a Methodist official means. The Board of Temperance is commissioned by the Methodist Church, through a group selected by the General Conference, to wage war on the liquor traffic. The man in the center of the battle is usually the chief authority as to what weapons to use. Will I accept the directions of the Board of Temperance, or of the Anti-Saloon League, as to what candidate to vote for? Not necessarily. I will not vote for the agents of predatory and anti-social business interests if they are as dry as Cromwell's gunpowder, and if they come with endorsements from Board and League and Church officials. That, however, does not prevent me from saying that the Board and the League represent me in putting before the country what they think best for the victory over the foe. General Grant used to say that in war it is poor strategy to use means popular with your enemies. A most popular move with the liquor traffic would be to close down the Methodist Board of Temperance. As for standing for the Board, we can do that within the rational meaning of representation, without accepting the Clip-sheet as a fifth Gospel.

Incidentally, the discussion among the bishops showed something that newspaper publishers might well take to heart, namely, the lack of confidence the country over in the statements of the wet journals. Concerning the propaganda power of the greater wet journals and the effect they are producing, we humbly point out that readers today by the hundred thousand are discounting the utterances of wet journals to an appalling degree. Of course that means nothing if the publisher has no particular ideals. If the wet publisher has any ideals left, however, he would better ask himself the simple question as to how seriously the public is taking his paper, not as a propaganda agent, but as a truth teller.—*From Bishop Francis J. McConnell's report of the recent meeting of the College of Bishops of the Methodist Episcopal Church...*

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Rev. A. H. M. Zahniser. Rev. G. W. Bidout, D.D.
Rev. I. M. Hargett, D.D. Rev. C. W. Ruth.
Rev. Henry Ostrom, D.D. Rev. Joseph H. Smith.
Rev. C. F. Wimberly, D.D. Rev. E. E. Shelhamer.
Rev. Andrew Johnson, D.D.
Commissioner S. L. Brengle, D. D.

(Continued from page 1)

testant preachers and the Protestant Church out of politics, are just as eager to keep the Roman Catholic Church in politics, for they know how to cater to the dictation of that tremendous liquor oligarchy and secure its sympathy, support and vote.

Would God, the Protestant preachers of these United States would wake up and thunder the truth. Suppose there are some powerful ecclesiastics and godless laymen who would oppose and persecute them; a bit of persecution would be good for the ministry now. Let something come that will wean them from the world, to bring them closer to Christ, to put iron into their blood and holy fire into their hearts, and the wholesome effect on the ministry, the church and the people would be beyond all possible calculations.

There is a great element in Methodism in this country who do not intend to be dictated to by other Methodists who ally themselves with Roman Catholicism, degenerate millionaires, and the vast underworld to break down and destroy Prohibition, and bring back the liquor traffic. It is high time that men and women who own their own souls, who are not the slaves of any power in all the realm of the Devil and his cohorts, to put on the whole armor of God, draw their swords, and go into battle.

Oh, thou great, merciful and mighty God of the universe, in the name of Jesus Christ, and for the sake of downtrodden, sin-bound, liquor-blasted humanity, awaken the preachers, arouse the church; move mightily upon our nation and save us from the blight and curse of Rum and Romanism.

"Prior to National Prohibition intemperance was present in the homes of 47.7 per cent of the families known to this society. In 1922, 1923, 1924, and 1925 the percentage had dropped to 20.2, 23.3, 21.9 and 18.9 respectively." —U. S. Children's Bureau, "Social Service Review, Sept., 1927.

Don't You Want Some

extra copies of this fine Prohibition Number? We have printed an extra supply, believing the advocates of Prohibition would want to get some of them to distribute in their community. We let you have them at the rate of 3 cents per copy, or \$2.00 per hundred.

AN UNWISE POSITION.



SOME of the strong advocates of prohibition who are traveling the country making speeches, are devoting much of their time endeavoring to convince and assure the people that it is now, and ever will be, impossible, to remove the Eighteenth Amendment from the Constitution of the United States.

This is worse than an unwise waste of time. This is quieting the fears of the people, rather than arousing them to an appreciation of the tireless aggressiveness of all of those forces united against our prohibition laws. There are tremendous forces at work, in fact, a remarkable combination of forces are united to tear down, eliminate and trample under foot all laws that would interfere with the making, selling and drinking of intoxicants. These forces have immense money power at their command. They have secured control, on this subject, of a very large percent of the daily press and monthly magazines of the country.

It should be remembered that a number of millionaires are very eager to bring back the traffic in intoxicants because they realize that the heavy government taxes on the distilling and selling of liquor would bring in large revenues; they figure that this would relieve their income taxes. These rapacious millionaires are quite willing to degrade and rob the poor laboring classes of their hard-earned money, and put them to guzzling strong drink, and thus coin their blood and sweat into taxes in order to save them from paying income tax. A deeper, blacker-dyed selfishness has not manifested itself in the history of this nation. It would seem that the men who have piled up their millions ought to have a bit of thought and sympathy for those who eat their bread in the sweat of their brow.

We rejoice to know that there is a class of very wealthy people in this country who are quite ready to make generous contributions for the cause of Prohibition. Money is a tremendous power in politics. It speaks and votes in a way to uplift or degrade that mass of people who need protection, who labor for their daily bread, and have always been the victims of the saloon.

There is danger of the Eighteenth Amendment being eliminated from the Constitution. Afflict us with a President of these United States pledged against Prohibition, with a Senate and Congress of the same character; back them up with a population that has been so affected by modernistic teaching that they believe themselves to be close akin to monkeys, that have been taught from the pulpit and in Sunday school literature to ridicule the Bible; who have been raised in an atmosphere in rebellion against God, decency and law; with such a President, Senate, Congress and people, any calamity may befall us. With the present trend this very thing is possible. I shall make no contribution to prohibition speakers who go about the country comforting, instead of alarming, the people.

The liquor traffic in its making, selling and drinking, in its politicians, preachers, church-members, bootleggers and the lower world, has no conscience, no patriotic intelligence; the whole business is under the power and leadership of the Devil, and there is no limit to the evil they will do the land and people if you give them the power. Prohibition orators ought not to be comforting the people; they ought to be awakening the people to the union of the tremendous influences that have gathered like a mighty army under the black banner of destruction of all that is good.

The trouble with the people is, they are half asleep. They are not aware of our danger. They have the false notion that the

Eighteenth Amendment means prohibition, and that it is perfectly secure in the Constitution. An intelligent layman told me not long since that, during this whole period of the vicious, godless attack upon our prohibition laws, that there had not been one word out of his pastor on the subject. Not a word from the preacher of the gospel on the importance of the prohibition of the traffic, on the union of the tremendous forces to break down our prohibition laws, on the untiring efforts to lift up the floodgates of drunkenness, lawlessness and ruin. It is difficult to believe that such a preacher could exist; a man of this character has no right in the pulpit and ought not to have the support of the people. We have heard much of the hue and cry of a cowardly ministry, who are so thoroughly saturated with political prejudice that they are constantly insisting that religion and politics must be entirely separated. The Bible cries out to us, "Ye that love good hate evil." No preacher need to ally himself with any political party in order to become the fearless advocate of the prohibition of the liquor traffic.

IS PROHIBITION RIGHT?

(Continued from page 5)

ture of money, and that largely, of the hard-earned money of the laboring man.

Adam Smith said: "All the labor expended producing strong drink is utterly unproductive; it adds nothing to the wealth of the community. A wise man works and earns wages, and spends his wages so he may work again. Employers taken all around, do not pay more wages to total abstainers, but the latter contribute more to their own and fellow workers' wages fund than do drinkers."

The drink traffic not only costs America in retail expenditures for alcoholic liquors, but there is a consequential cost traceable to drink-caused poverty, crime, insanity, inefficiency and—death!

SOME STARTLING FACTS!

The following facts are taken from literature furnished by the Board of Prohibition, Temperance and Public Morals; this estimate was made when the liquor traffic was at its height, before Prohibition.

COMPARED WITH OTHER EXPENDITURES.

"The American people, according to Dr. John F. Anderson, president of the American Public Health Society, lose \$740,000,000 a year by illness (a part of which is the direct result of the alcohol habit)—only one-third as much as the retail cost of the drink traffic. If the incidental costs attributed were included, the total would be six times as much as the loss by illness.

"Five years of the liquor bill would buy all the real estate in New York and Chicago at assessed valuation, would pay the national debt nearly ten times over, or meet its interest charges about four hundred, twenty times.

"Ten years of the liquor bill would buy every railroad in the country.

"The money spent on drink in 1913 would purchase the annual output of coal at the mines twice over, and would pay the price of our iron products four times over.

It is about fifteen times the value of the latest reported annual production of gold and silver combined, is one-seventh the value of all the gold dug, coined, and consumed in the arts in all the world since Columbus discovered America.

"It would pay the expenses of every city in the United States having a population of 30,000 or over for four years.

"The total government revenue of the fifty leading countries of the world at the end of the year 1913 was \$11,245,399,000. The direct and indirect loss of America because of drink during the three years 1912-13-14 would exceed the total peace revenue of these fifty leading countries by not less than \$4,000,000.

"America loses a great deal more by fire than any other nation. A house burns on an average of every ten minutes, and the houses destroyed during a year, if set side by side on both sides of the road, would line an unbroken avenue of desolation from Chicago to New York. But the financial loss from fire, according to a recent statement by the head of the New York City Fire Department, is only \$2.68 per capita, while the direct loss alone because of drink, is \$23 per capita.

"Two years and eight months of the Boer War cost Great Britain \$900,000,000. During the same time, the liquor traffic was costing the United States \$5,500,000,000.

"Every day we wasted enough to give a one-pound loaf of bread to every soldier in an army of 11,000,000 men."

Prohibition is right because it gives the laboring man a chance to be at his best, physically. No corporation wants a man in their employ who is not equal for the task delegated to him. Railroads have regulations that forbid the employing of a man who is addicted to strong drink. No person wants to ride behind an engine whose throttle is manipulated by a man dazed with strong drink. No patient wants a physician ministering to him who is so incapacitated by strong drink that he cannot properly diagnose his case. You may take any line of professional training and the demand of the public is for men who are clear in mind, steady in nerve, and on the job, which he cannot be if under the influence of liquor.

Prohibition is right because it is wrong to make beasts of our fellowmen, orphans of our children, and widows of our women. Prohibition is right because it puts the hard-earned money of the laboring man into food and clothing, education and comforts for his family, instead of pouring it into the coffers of the saloon-keepers. Prohibition is right because it seeks to elevate society instead of dragging men, women and children down to the stern realities of poverty, disgrace and crime.

There are a thousand and one reasons why prohibition is right, but we simply refer you to some of the wholesome effects of prohibition since the Eighteenth Amendment was added to the Constitution of the United States.

WHAT PROHIBITION HAS DONE FOR AMERICA.
"The removal of the open saloon which encouraged gambling and degraded politics.

"The reduction of the amount of consumption of alcohol beverages by 70 per cent within a remarkably short time.

"The elimination of liquor advertising which appealed to the crudest and lowest emotions to create new victims of the drinking habit.

"The protection of children and their mothers from the neglect and brutality of drinking fathers.

"An increase in savings that has given the common man and woman in America the highest economic and social position enjoyed anywhere in the world.

"The most efficient industry to be found anywhere because of the reliability and loyalty of sober working men and women.

"The reduction of many forms of vice and crime until cities are safer for law observing citizens today than they have ever been.

"The moderation of 'automobile' and 'postwar' crime which would have created terrible conditions in a country with twenty-five million autos were liquor not outlawed.

"The development of all types of schools so that millions of young people have a richer educational opportunity. High school enrollment alone in the United States increased from two million in 1920 to nearly five million in 1930—the most remarkable advance in the history of civilization.

"The foundation for a future rich in promise and opportunity for home life, for education, for government, for labor, for industry, and for the realization of religion."

Prohibition is right, otherwise, God would not have pronounced a "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness." The wicked seem to be in the saddle at times, but there is a day coming when they will meet their Waterloo, and sad will be their defeat.

Prohibition is right because liquor is wrong. Prohibition is right because it rescues the perishing, uplifts the fallen, and makes it easy for men to do right. There is not a single reasonable argument against prohibition, but there are a thousand and one for it. Lovers of humanity, let's stand for the prohibition of the liquor traffic first, last and all the time, and in so doing, we stand for God and humanity.

Dr. Alexander Bryce in his book, "Laws of Life and Health" reports that a medical and mental check of New York school children showed that 53 per cent of the offspring of drunkards were sub-normal mentally as against 10 per cent of the children of abstainers.

AM I MY BROTHER'S KEEPER?

This question was asked in the long ago by one who was not asking the question sincerely, but in order to shun the responsibility of helping that one who needed his sympathy and support.

In These Days of Backsliding and Unbelief

I wonder if we are recognizing the fact that we are OUR BROTHER'S KEEPER, and are seeking in every possible way to help them into a higher state of grace?

We Are Giving You An Opportunity,

Will you give a bit of your energy, or a portion of your tithe, in order to put THE PENTECOSTAL HERALD in the homes of your neighbors and friends? It will give them a taste for the higher and better things of life. It will stimulate in them a desire for a closer communion with Christ. It will warn them of the dangers of false teaching that is so prevalent today. What greater service could you render a friend than to stir up his or her heart with earnest desires to know more of the blessed Master?

Reasons Why You Should Circulate The Herald

It is food to hungry souls. It is pure and clean. It fights sin in all of its forms. It is a real family paper. It teaches a full gospel from repentance to glorification. It has always stood for the doctrine of Entire Sanctification. Its editorial and literary qualities are of the best. It is a blessing to the shut-in, and they are able to get the pure gospel at home. It has a sermon by some able writer each week, which is worth the price of the paper many times. It contains the best thoughts of our most spiritual writers. THE HERALD stands true to the church, for it stands true to the doctrines upon which the church is founded.

Prohibition Number

The first issue in July we are to bring out a rousing PROHIBITION NUMBER of THE HERALD. The nation is stirred on this vital question, and you will want your friends to get this number, so get to work at once, send in their names so they will receive this issue which will be full of facts and figures about Prohibition.

We Offer To Send The Herald

from now until January 1, 1932, weekly, for only 50 cents. We want you to join with us in this campaign, and place THE HERALD in at least ten homes, either by securing their subscriptions, or by sending us \$5.00 of your tithe money with names and addresses of ten persons to whom you wish THE HERALD sent for the next six months. And don't forget to pray that the paper may find fertile soil in which the roots of faith may spring up to higher and better living. We are counting on you, and it is through you only, that we can hope to accomplish this great and much needed work.

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Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME

ADDRESS

OUR BOYS AND GIRLS

My Dear Boys and Girls:

This being the week for our Prohibition Number, and knowing you are all interested in this great subject, I am giving you a wonderful prohibition story in place of the letters. You will thank me, I am sure, for this change.

Lovingly,

Aunt Bettie.

THE JUGGERNAUT.

"Aunt Lucy's dying!" cried a small child bursting into my room one dreary Sunday afternoon, "and she wants you all to come as quick as you can."

"Oh, poor Lucy!" exclaimed my wife rising hurriedly, "has she reached the end at last?" and both of us hastened to accompany the little waif toward the city's dump of human derelicts vulgarly called "Cat Island."

Lucy Iredell was an old schoolmate and friend of ours, at one time the personification of beauty, culture and happiness. Her parents had been well-to-do and had brought up their only daughter in the midst of plenty and even luxury. After graduation from Burton College, Lucy had married John Iredell, as stalwart and manly a specimen of humanity as one ever meets. He was a railroad engineer with an imposing appearance and a jolly heart. He was devoted to Lucy and no union of our acquaintance seemed so auspiciously embarked on the sea of life, but like that of the ill-fated Titanic, few matrimonial voyages had been so disastrous. As is often the case, the husband promising so much had really performed little, and by degrees had sunk to the position of resident of this most undesirable section. Lucy had clung to him, true wife that she was, till now she was dying in this dismal abode.

As we drove along my thoughts were as gloomy as the day as I contemplated the tragedy of human existence as shared by our friend: the privation intensified by memory of luxury, the unwholesome associations so inferior to those of youth, the utter absence of compensation for the sacrifice of former youth, beauty and happiness. Although we were passing through a section of palatial homes with which those in the "Island" were in such cruel contrast, I had not looked at them and my eyes observed only the somber atmosphere or the drab pavement. But a sudden gleam of light flashed across my vision and I looked up to view, not a streak of lightning nor a house bursting in flames, but a white marble mansion against which the western sun bursting through the fog had suddenly glanced. It was the home of Senator Blanks, the "people's representative," and its white Gothic front surrounded by an exquisite and fancifully decorated landscape gave an appearance of sumptuous wealth and extravagance. The mansion was on the top of an elevation which dominated the city and was admittedly pre-eminent in many respects. A splendid automobile was just gliding beneath an arcade to receive the "Honorable" from whence it sped noiselessly out into and up the avenue. Even the liveried chauffeur disdained a glance at the occupants of the modest Ford descending toward the river. But I could

not forbear a self-complimentary thought as to the divine and ultimate valuation of our respective errands, for he was going to attend a fifty-thousand-dollar coming out party of a noted millionaire's daughter, where the laws he had made would become the jest of the evening.

Elegance and ostentation rapidly decreased as the street descended toward the river across which was the deadline of misery. Thus the abode of economic despair, as in the days of Feudalism, was in close proximity to all this array of luxury, extravagance and superfluity, but behind and beneath it—the former, slave like, begging at the back door of the latter. Even the "people's representative" was living in voluptuous magnificence through means accumulated mainly since election, while many of his constituents were living thus under his footstool in the most abject misery.

Once across the river, the barrier between the two sections most jealously guarded against invasions from the "Island," we were met by evidences of utter privation, filth and degradation. The streets were strewn with litter and slippery with mud; the sidewalks were mere cinder paths; the houses mere unpainted shacks set up on blocks. There was scarcely a grassy lawn, a tree or garden to be seen. A dull pall of smoke was hanging overhead from the factories beyond and the scene was desolate and hopeless.

"Ah," I thought, as I remembered the mansions on Sunset Hill, "are these the habitations of human beings or the unsanitary abode of the city's swine?" The odors as well as the sights and sounds that issued from the doorways would have suggested the latter. There was little evidence of sanitation, to say nothing of beauty and happiness. Of course on either hand was the bear-eyed toper and the sallow-skinned habituate.

Into one of the most forbidding houses we ventured to minister to our dying friend and to try to encourage her with the only hope of fallen mortals. I say "ventured" for who knows the dangers lurking in these deep sores of society, not alone from drink-crazed and drug-demoralized individuals, but from diseases which make a veritable nightmare of existence. A faint shriek greeted our ears, as we stepped upon the porch, followed by words of evidently painful protestation.

"Oh, stop him! stop him!" she was crying, and we were terrified to think what fiend might be tormenting the dying woman. Opening the door instantly we found her quite alone, however, but there was a strange look in her eye as if she had been in a dream or slight delirium. A wasted hand was extended from beneath the poor bedding, and a feeble smile made a last effort to brighten the once beautiful face.

"I am so glad to see you," she began; "for a week I have been unable to be up, and scarcely a soul has been here except little Julia. I believe I am dying and knew of no others to whom I could entrust my wasted body and commit the welfare of my poor husband."

While she stopped to regain her failing breath and my wife offered words of consolation and hope, I medi-

tated on her last statement. John Iredell had brought her once carefree and happy life to this deplorable end. His uncontrolled self-indulgence and passion had blighted her happiness and hopes; his evident improvidence and neglect had placed her in this hole of iniquity; in reality, he had more cruelly murdered her than if he had shot her outright. Yet she loved him and was solicitous of his welfare. Her dying words were thus in harmony with her whole life, for urged on many occasions to desert her besotted spouse, she had always indignantly refused, and ever attempted to account for his degradation with kindness. To her it was John's "weakness" and bad companions, or the mere deadliness of alcohol itself that was to blame. She saw in him not a malicious enemy trampling over her rights, but a simple slave to a fierce and heartless monster whose hands he was unable to sever. Her misery was merely incidental to her efforts to rescue him or to alleviate his servitude. She had always criticised the system of government which allowed this monster of iniquity, this tyrant of devastation, this Juggernaut of oppression to exist. She had always with voice and pen cried out against the politicians and financiers by whom the "demon rum" was encouraged and licensed to debase and damn not only the poor habituates but more of the innocent and helpless.

"How happy we were twenty years ago!" she continued; "John loved me, and I fear I almost worshipped him." Then closing her eyes in half delirium she murmured as much to herself, it seemed, as to us, "I can see him now coming in from the station and catching me in his powerful arms, and I can almost feel his strong embrace and affectionate kiss. How brave and fine he looked as he passed our cottage in control of his great engine pulling the long train of cars filled with carefree people! But he began to drink, and I cannot forgive myself for giving him once, in a moment of utter thoughtlessness, a sip of whiskey we were keeping for medicine. Oh, that I could destroy it all before I die! I should then be supremely happy," and she opened her eyes in momentary excitement as if she almost dreamed the power was hers.

"John often tried to quit," she went on, "but never seemed able. Oh, how I have prayed and struggled to help him, but my passiveness toward the evil in early married life always looms as such a great sin that I cannot believe, it seems. Then he lost his place on the road and we have drifted downward ever since. Oh, that he might repent and die with me! Up there will be no saloons nor bootleggers. Oh, thou foul fiend drink!" she almost shrieked as the unseeing stare returned to her eyes, "Would I could call Heaven's everlasting curse upon you!" Then she sank exhausted into a kind of slumber while I recalled her intense hate for the whole business. Her own sufferings and disappointments in life seemed wholly the result of drink, yet she never failed to sympathize with the poor slaves of the monster of evil. To her alcohol had come to be the most tyrannical despot of the ages, a being, a personality whom she almost beheld with her eyes and fought with physical force.

Suddenly a heavy footfall was heard on the walk and she immediately awoke. "Ah, he is coming!" she whispered; "I do hope he is sober this time!" But her hopes were vain as usual, for as we looked out John

Gospel Tents

Smith Manufacturing Company
DALTON, GA.

34 Years in Business

Iredell staggered into the gateway. His large bloated form, unkempt clothes, livid face, revealing even at a distance the dissipation he had experienced, made a striking and pitiful appearance. At a closer view I noticed large purple spots on his face, but thought little of their significance till later. He reeled from side to side up the walk, but stumbled on the steps and fell with fierce oaths on the porch. I sprang to help him into the house, but as he arose he struck at me in uncertain fury and fell again from his own exertion. Lucy saw his attempt to strike and cried with all her strength to him, warning me away. Finally, he took in the situation dimly and tried to apologize. Then he enquired about his wife.

"I'm worse, John," she answered kindly, "I am going to die soon; won't you please try to meet me in Heaven?"

"Oh, no, you ain't goin' to die L-Lucy," he blubbered, and staggering to the bed he attempted to kiss her. But he only pitched headlong across her form and it was with difficulty I lifted him up. "Lucy's my only friend," he added, "She's my angel; I couldn't do 'thout her!" And he wept in drunken fashion as if his heart was breaking. "I'll get her a doctor," he went on, staggering out of the door. But he had started out with the same avowed purpose each day for a week without ever getting farther than the booze joint on the corner. But in going out this time he fell again on the porch and Lucy advised me to let him lie, thinking doubtless that he would sleep off his drunkenness there. Sure enough, he failed to stir further, and laying an old quilt over him at her suggestion, I sat down again by her bed.

While my wife attempted to make her comfortable, she continued on what seemed the one theme of her heart. "Oh that something could be done to prevent such shipwreck and suffering!! My portion of it will soon be over, I trust, as my sole dependence for rest and bliss is in the merits and atonement of the blessed Christ, but what of others? What of the innocent boys and pure girls foredoomed to this death?" Her voice had fallen to an almost inaudible whisper, but with a sudden start and an unnatural stare she cried, as she looked from one to the other: "Can't you save them? Can't you save them? Why, I can see them now catching each other's hands and verily dancing forth on the highway of life only to meet and fall before this terrible tyrant! Look at him there coming on his great Juggernaut of destruction which crushes all before it! Can't you see it coming down the broad way there drawn by crowds of men and even women? And all those poor sweet children and young people going on to meet it! Look how the poor slaves are tied to the monstrous car. See the red-lipped giant lash them with his whip and knock them down to be crushed by the ponderous wheels! Now he is smiling and trying to entice others to become his slaves by promising health and pointing to the ruddy cheeks and excessive hilarity of his dupes. See also his lieutenant

ants, to whom he tosses gold, as they go among the throng seducing the unwary by offering samples and passing out advertising. And isn't that Senator Blanks riding by his side and speaking in his favor? Who is that on the other side with a mask over his face? They are holding his golden arms! Oh, watch the slaves fall exhausted beneath the terrible grinding wheels!" Then she attempted to scream but only hissed hoarsely, "The innocent women and children are perishing too, clinging to them and trying to draw them away. Stop him! stop him!" and she attempted to rise in her excitement, but the effort was too much and she sank again into apparent unconsciousness, the result of complete exhaustion. The watchers looked on in astonishment and with feelings of unspeakable sadness. Were these merely the ramblings of a fevered brain, the unnatural flare of the lamp of life as it goes out forever? Were they the last despairing attack of a soul that, worm-like but helpless, turns upon its destroyer? Or were they but repetitions of the imaginations and dreams she had often experienced during her long struggle with the monster of intemperance which had crushed her life and all beneath him?

The hectic flush had now faded from her face and left a deathly pallor; her hands were purple and cold; her nails were blue; her breathing was almost imperceptible, and her pulse was no longer felt. Suddenly her lips moved and the old look of terror returned to her face, but her voice was no longer heard except in a whisper. Bending we heard her labored words: "Oh, they are near us now! Some are attempting to stop him but the king orders them shot; his lieutenants are armed! Ah, there's John pulling with the others, and he's so drunk he's about to get run over. Lord save him! I'll run and help him!" There was a slight motion of her body and in a moment she whispered while a wild and despairing look filled her eyes, "I can't! I can't! Oh, help! help! It's about to crush us both! We're going—un—" The word was not finished, and after a gasp or two and a slight shudder, Lucy Iredell was dead.

We straightened out the wasted form and closed the dull eyes, forever shut to the scenes of sin and woe, and hastened out into the air now darkened by the falling twilight. As we passed the prostrate husband, I noted a peculiar purple on his hands and face and that he had scarcely moved since he fell. Touching his brow I found him cold and dead. Then I recalled the purple spots on his face, indicating his heart was at last failing in its abnormal task. We summoned the undertaker and gave instructions for the burial of the two together. As she had clung to him through life, it seemed but just that in death she should not be separated from him. But as we drove home through the darkness which had now become intense, I could but think of the final separation at the great Day of Accounts, when character will decide association as well as destiny.

FROM THE NATIONAL W. C. T. U.

When we read that the underground booze business is as great as the highly organized and well-managed gasoline industry we feel confident that the research of the Association Against the Prohibition Amendment was done by Amos and Andy.

They just seem to shovel in figures

without supporting evidence. If a billion isn't big enough put in two billion. That's the impression we get from submitting the reports of the wet organizations to unprejudiced statisticians and economists.

The evidence from the colleges, from industry and from the social workers points to bettered conditions in spite of the organized effort to discredit prohibition. The decreased poverty from drink, the bettered living standards, the improved purchasing power this past decade, as reported by business everywhere; and our ability to weather the world depression better than the drink-ridden nations, all disprove the fairy story of the wets that America drinks more than before prohibition.

But that doesn't affect the Amos and Andy School of Prohibition Research. The wine growers, the brewers, the smart set that puts cocktails above the constitution and urges wholesale disobedience of the law, all support the wet cause. They must be served.

Hence Andy's figuring:

".....Seven million, Eight million....."

WHY PROHIBITION HAS NOT BEEN A GREATER SUCCESS.

Rev. A. S. Hunter.

Rev. O. R. Miller, State Superintendent of the New York Civic League, gives concrete facts as to the non-enforcement of the Eighteenth Amendment in New York City. These facts are of general interest, as shedding light upon the prohibition situation at large. The articles are too long to reproduce here, and only a general summary, as gleaned from them is given here. If you are further interested, write to Mr. Miller, 452 Broadway, Albany, N. Y., and ask for the October and November issues.

We should bear in mind that New York State, under the governorship of Alfred E. Smith, repealed its own enforcement laws, and left the matter of prohibition solely in the hands of the Federal authorities. Mr. Charles H. Tuttle was the man appointed as United States District Attorney, to see to that; under the authority of Andrew W. Mellon, in whose department prohibition enforcement then was.

Mr. Miller cites five notorious cases, as samples of others. Helen Morgan, proprietress of one of the largest, if not the largest night club in New York City. She was frequently raided and arrested by the dry officers, but would get off free. The Waverly Club, 112 West 44th St., later at 113 West 47th St. Dinty Moore, 216 West 46th St., Herbert L. Pratt, multi-millionaire, Glen Cove, Long Island. Peter Anselmo, no address given, notorious bootlegger.

Some of these places were raided by federal officers more than 25 times, and contraband liquor found; but Mr. Tuttle did not prosecute. In some instances, he would accept a plea of guilty, and give a nominal penalty. Some of the bigger ones were given immunity for testifying against some of the small offenders, while the big fellows went unprosecuted. After several years of this lawlessness, and having been raided twenty-eight times, Dinty Moore was placed under \$15,000 bond a year. Within a few weeks he was doing business as usual, and was put under bail of \$1,000. The \$15,000 bond was not estreated.

Herbert L. Pratt was proven to

have smuggled in 240 cases of champagne from Europe, and admitted that he had bought it for \$25,000; and that he had agreed to pay the Go-Bart Company \$60 per case, if and when it was delivered at his home. Probably the latter was for transportation. Evidence showed that he was guilty of conspiracy as well as smuggling; but he went free on surrendering the liquor.

After Peter Anselmo's club had been raided 28 times, Mrs. Willebrandt sent special prosecutors from Washington to handle his case, and they secured criminal conviction in 19 or 20 charges against him. They were sent because of Mr. Tuttle's failure to act.

And this is the Mr. Tuttle whom the Republicans nominated for governor of New York on his own wet platform, against wet Mr. Roosevelt. We had ten years of that kind of shilly-shallying by the National administrations, two years Democrat and eight years Republican. During the eight years, Mr. Mellon was at the head of the enforcement department, and was directly responsible for what was done or not done. He is still there, though enforcement has been transferred to another department. While Mrs. Willebrandt was assistant United States Attorney, she did all in her power to have prohibition honestly enforced. The above Anselmo case is a sample. Those who have read her expose of the conditions in that department, know how her hands were tied by her superiors.

We are now told that, since the election is past, the Wickersham Commission will make an early report. Did they wait until after the election so as not to influence it? Or, did they want to know which way the cat would jump?

JANE ADDAMS SEES CHICAGO YOUTH BENEFITED BY PROHIBITION.

Jane Addams, one of the country's foremost social workers, with 40 years of experience in the slums of Chicago, in a recent book, "The Second Twenty Years at Hull-House," enumerates the specific benefits of national prohibition in her own city.

The public dance halls, catering to youth between the ages of fourteen and eighteen, which were formerly operated for the purpose of dispensing drink, have undergone a complete revolution. She pictures the present dance hall situation as follows:

"Thus under prohibition the large commercial dance halls in Chicago have come to be well chaaperoned with a standard of conduct enforced by the dance-hall managers themselves. Every boy and man who pays an entrance fee is examined by an officer for a flask; if a flask is found, it is taken away from him and in his presence the contents are poured down the sewer. At one of the large dance halls a few months ago, in one evening, out of forty-five hundred persons examined, only three were found carrying flasks. Such a regulation of course would have been impossible unless the entire liquor business had been made illegal." (From "Second Twenty Years at Hull-House," by Jane Addams. By permission of The Macmillan Company, publishers.)

In 1911, 328 public dance halls were investigated by the Juvenile Protective Association of Chicago. It was found that 86,000 people frequented them on Saturday evening, the majority of whom were boys and girls between fourteen and eighteen. Li-

quor was sold in 240 of these 328 places, while in the others, return checks were given to encourage the use of the neighboring saloons. By 12 o'clock, practically all the boys showed signs of intoxication. The dances were short, four to five minutes; the intermissions were long, from fifteen to twenty minutes, to give ample opportunity for drinking. A permit which allowed the sale of liquor from three o'clock in the afternoon until three the next morning could be secured for twelve dollars. This was allowed even though the city ordinance required that the saloons close at one o'clock in the morning.

Reforms were instituted, but no appreciable change was effected until the Eighteenth Amendment made the sale of liquor illegal.

Books On Pentecost

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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson III.—July 19, 1931.

Subject.—Social Service in the Early Church. Acts 4:32-35; Acts 6:1-4; 2 Cor. 9:17.

Golden Text.—Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts 20:35.

Time.—For the two portions taken from Acts, sometime shortly after Pentecost. For the last section, probably around A. D. 57.

Places.—Jerusalem; somewhere in Macedonia.

Introduction.—The world's need of social service is very great; but its need of salvation from sin is far greater. It is Christlike to feed starving bodies, but far more Christlike to save perishing souls. Social service can be made a good adjunct to salvation, but can never take its place. "Put first things first." The early Church got sinners saved, and then fed such as had need: the modern slogan says, feed the sinners in order to get them saved. I am not sure that this modern plan is succeeding. We are trying to run the train backwards; and there is some danger of its jumping off the track. The early church improved environment by salvation: we are trying to save men by improving environment. All the soup kitchens in the world can never put a sinner under conviction for his sins. Sandwiches and coffee are not a substitute for the Holy Ghost. Christians are not well fed men, but twice-born men. I may be mistaken; but I have a conviction that Jesus knew what he was talking about when he said: "No man can come to me, except the Father which hath sent me draw him."

I am not condemning the right sort of social service, but the sort that puts the service ahead of salvation. If the salvation of the people is put squarely to the front, an institutional church may be made to serve good ends. Nurseries to care for the little ones of such mothers as must work for a living are above price. Good playgrounds for small children who are otherwise shut in behind four walls, or forced to play on the streets, may serve good ends, if well managed. It all looks so good that one feels almost sinful, if he calls any of it in question; and yet there is a danger. A noted social service worker said to me not very long ago: "We are working hard at this job, and spending a lot of money; but I am not sure that we are doing much good. We are cultivating a kind of dependent spirit among these people, that I do not like. Of one thing I am certain: I am not saving them from their sins."

Do your best social service; and yet I show unto you a more excellent way: Preach a gospel that saves from all sin, and the people will improve their own environment. In the second place, by proper laws force the employers of labor to pay a living wage, and to treat their employees with the decency due to human beings. There are big manufacturers in this land who need nothing but tails to turn them into common hogs. If one could eliminate them, the problem would be easier of solution; but as the colored brother said about eliminating the eggs for the breakfast, our "eliminator seems to be broken."

Comments on the Lesson.

32. Of one heart and of one soul.—They were in perfect accord. They had all things common.—This has been abused two ways. Some who are too lazy to work for an honest living are sure that all property should be divided equally among all men. Others who are as close as the bark on a hickory tree in midwinter would have us believe that the early disciples made a big mistake, and that they had to correct it in order to live. The early Christians did practice a sort of communism that might be termed extravagant under some circumstances; but it was not such amid the needs of that hour. They did right; and we dare not do less in a time of dire need. "Whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" That does not mean that a good man must take his hard earnings to feed a lazy fellow who will not work for a living. St. Paul told the Thessalonians that if one would not work, neither should he eat; and that is good doctrine now.

33. With great power.—The power of the Holy Ghost. Witness of the resurrection of the Lord Jesus.—This was the heart of their preaching; and it should be of ours, if we are to save men; "for if Christ be not risen, our preaching is vain, and your faith is also vain." If he did not rise from the dead, his death was in vain. There was no atonement in it.

35. According as he had need.—Please note that the distribution was not according to the wild notions of modern communists, but according as men had need. If one had no need, he received nothing.

6:1. A murmuring of the Grecians against the Hebrews.—These were not Greeks, but Jews who had been born and reared in foreign lands where the Greek tongue was spoken. Those here termed Hebrews were Jews who had been born and reared in Palestine. It seems that the latter were receiving the big end of charity, and there was a bit of complaint on the part of the former, "because their widows were neglected in the daily ministration."

2. The twelve.—The apostles, as distinguished from other members of the Christian multitude. It is not reason that we should leave the word of God, and serve tables.—Here is a lesson for all time; but do not press it to fanaticism. Paul made tents for his bread while he did missionary work in foreign parts. As the old cobbler said: "My business is to serve God, and I am mending shoes to defray expenses." So it is with the preacher. If his flock can support him, it is best to do so, and leave him free for full work; but if it cannot, then let him continue to preach the word and, like Paul, labor with his hands that his family may not suffer. Many good men have so done; and the blessing of God was upon their work.

3. Seven men.—I see no special reason for this particular number, except the fact that seven was the perfect number among the Jews. It is far more important to note the sort of men for which the apostles were calling: "Men of honest report, full of the Holy Ghost and wisdom." The church has suffered no little from dishonest

men handling her finances. Better be careful as to who is elected to the office of treasurer.

4. We will give ourselves.—There is tremendous force in these words. The true minister of the Lord of God is a separated man. He must indulge in no bad habits; he must keep away from things of the world that would unfit him for his preaching; he must keep free from all worldly entanglements that smack of evil—in a word, he must "abstain from all appearance of evil." That is the negative side of his life. On the positive side he must throw himself into the work of saving men with all the force of his manhood backed up by the power of the Holy Ghost. That is giving himself to the work of the ministry.

2 Cor. 9:1-7. This is a clincher for what has gone before in our lesson. We might note that it was not a sort of universal charity that attempted to feed all the hungry people in the world, but that it was confined to the poor saints who were in need. It is all right to feed and clothe all who may be destitute; but so far as we Christians are concerned, our destitute brethren must first be supplied. This is important; and the church should not lose sight of it. It is a shame for the Church to leave her suffering ones to be cared for by some worldly secret order that does the work, and then boasts that it is better than the church, and thus robs our Lord of the glory due him. In about nine times out of ten the lodgemen are church members who are so using their funds as to exalt the lodge and rob the Christ.

Paul's collection reveals a peculiar situation in the church of his day. It was for the poor saints at Jerusalem; and Paul was gathering the funds from converts to Christianity in heathen lands. No doubt, many of the converts in those regions were Jews by race; but others were Gentiles. It was a case of the children feeding the old mother in her time of need.

There is neither time nor space for full comment on this last section of the lesson; but I wish to call special attention to the last verse as setting forth the true basis of all Christian giving. It must be free, cheerful, and with an eye single to the glory of God. Otherwise there can be no merit in it for the giver.

ANNOUNCEMENTS.

While pastor of the South Corbin Church last year, the Lord led me to establish a camp meeting. I found Rev. Warner P. Davis and Rev. L. D. Rounds ready to co-operate with me and the camp was a great success. This year we shall have Rev. John F. Owen and Prof. J. L. Shell as workers. The date of the camp is July 16-26. Pray and come. C. L. Wireman, Pres.

The Annual Meeting of the Ebenezer, La., Camp will be held July 10-19. Workers will be Rev. and Mrs. Jarrette Aycock, and Miss Maridel Aycock. Address Seward Phillips, La-Fayette, La.

Rev. W. R. Cain has recently been elected Superintendent of the California District of the Pilgrim Holiness Church, and granted the privilege of being off of the district six months during the ensuing assembly year. This enables him to offer dates for meetings wherever "effectual doors" may open. His wife is an efficient pianist, and also assists in the sing-



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ing, and is truly spiritual. She will accompany Brother Cain. His address is 9717 Beach St., Los Angeles, Calif.

The Smith Mills Camp Meeting, on Tucker Road, Dartmouth, Mass., will be held July 10-19, with Rev. A. B. Carey and Rev. Stella B. Crooks as preachers, and the Male Quartet of Eastern Nazarene College will have charge of the music.

The old Hurricane Camp at Tolu, Ky., will be held August 21-30. Rev. L. E. Williams, of Wilmore, Ky., will be the preacher in charge, assisted by local help. Let the friends who can, pray for, and come to this camp meeting. Brother Williams has July 15 to August 29 open.

CENTRAL HOLINESS CAMP MEETING.

Wilmore, Ky., July 16-26.

Workers: Rev. Tilden H. Gaddis and Moser Sisters, Rev. H. C. Morrison, and other helpers. Pray, Plan, Come! For information, address Prof. W. D. Turkington, Wilmore, Ky.

WHO BENEFITS BY PROHIBITION?

Wage Earners—whose wages were 8 Billions more in 1926 than in 1918, which is an increase of 25 per cent, while living costs are reduced 18 per cent since 1920.

Employers—who benefit by increased production and a reduced labor turn-over; by sober workmen, fewer accidents—and no more "blue Mondays."

Farmers—who buy three times as much farm machinery, and who sell 45 per cent more milk than in 1920,—and who rarely have a drunken farm hand.

Bankers—Twenty-three million new depositors since 1920 have increased deposits in the Savings Banks by 9 Billion dollars,—an increase of 60 per cent.

Insurance Men—who have sold 51 Billion dollars of new insurance since 1920 which is an 130 per cent increase. Sixty Million persons now hold life insurance.

Real Estate Men—who sold an average of seven hundred and forty-one new homes every day last year, and who find rents and payments easier to collect.

Manufacturers—Manufactured products in 1925 and 1926 reached 62 Billion dollars in value, which is more than the peak of after war-time production.

Merchants—who get much of the Two Billion dollars formerly spent in drink and who have thousands of buyers where they used to have hundreds.

Everybody's Wife—who shares in all this increased prosperity,—and rejoices in all it means to her family. Probably she has one of the 612,000 washing machines; surely she has one of the One Million vacuum cleaners, or some of the Nine Hundred Million dollars worth of furniture which has been sold each year since 1924. A million farmers' wives are enjoying the 1,000,000 bath rooms which were put into farm houses last year.

Everybody's Family—There is one passenger automobile to every 1½ families; and one radio set to every five homes in our country. Colleges have doubled their attendance in four years, and schools of every kind are full to overflowing.

This splendid condition is, of course, not due solely to Prohibition, but leading financiers and economists attribute to the 18th Amendment a "very large share" of our present prosperity.

Dr. T. C. Atkinson, Washington Representative of the Grange, says: "We shall not know the full measure of the blessings of Prohibition until three generations have passed."

IN OLD SALOON DAYS

When our Government Legalized the Liquor Traffic.

By Georgia Robertson

It was not the name saloon, or the brass rail, or the easy-swinging screen doors that made the saloon what it was—a place so vile that even the ardent wets say "It must not come back." If only non-alcoholic beverages had been sold in those saloons they would not have become breeding places for drunkenness, fights, shootings, and practically all crimes.

It was the alcohol in the beer, wine and distilled liquors sold there that caused the drunkenness, poverty, crime, and heart-breaking misery. If the same kind of beer, wine, and distilled liquors had been sold anywhere else—in groceries, drug stores, restaurants, hotels, or only in Government stores through mail orders—and had it been drunk in vacant lots, or deserted buildings, or in the homes of the people, drunkenness, quarrelling, fighting, murder, abuse of wife and children, sexual immorality, and other crimes would just as surely have resulted from its use.

Violation of liquor laws did not begin with the passage of the Eighteenth Amendment and the Volstead Act. Liquor dealers and their customers constantly violated both the week-day and the Sunday closing hours for saloons. They also violated the law against selling to minors and drunkards. Their slogan was "Dimes spent now treating boys will bring us dollars later." They located saloons outside the prescribed areas and defied the law to dislodge them.

The Liquor Dealer's Journal complained of the number of bootleggers and speak-easies that reduced their sales. The Government even then had officers hunting out illicit stills that were evading the liquor tax, not only in the mountainous regions but in our cities as well.

Neither did deaths from alcoholic liquors begin with the passage of the Eighteenth Amendment. "The liquor deaths in the United States during the saloon regime averaged 60,000 a year, or 1250 a week." Even the purest "good grain alcohol" is a rank poison to the human system. At the

request of the liquor dealers themselves the Government placed all liquors containing one-half of one per cent, or more, as intoxicating; and no one seems in those days to have questioned its accuracy. Hip flasks were too common to cause comment.

There was "a well beaten path between the liquor dealer's place of business and the houses of ill fame." "He bribed judges and threatened district attorneys." He had a grip hand on political nominations and elections. State legislators and even United States Senators and Congressmen felt the power of his threats. It was because the liquor dealer himself was a constant violator of the laws of both God and man that our people arose in their might and outlawed him. This was not "put over" on him by any one but himself. It was the reaction upon him of his own deeds.

Bring back liquor—even wine and beer—and you bring back the liquor dealer and his drunken, crime-committing customers with all the evils of the old saloon! Instead of talking glibly about the evils of prohibition, talk about the evils of the Government-licensed, Government-protected liquor traffic of saloon days. Seventeen million youth have come to voting age since the Eighteenth Amendment was adopted. They know nothing of those evils; they hear only of the evils of prohibition!

Can you think of any plan whatever for the return of liquor, the enactment of which into law you would be willing to be solely and personally responsible for, and that you would also be willing to take the risk for the chance acclaim of its success, or to bear all the blame for the increased misery and suffering its failure might inflict on humanity? If you are not willing to submit your plans for the modification or repeal of the Eighteenth Amendment and the Volstead Act to this "acid test," then, in the name of humanity and country, stop interfering with the enforcement of prohibition by criticising it! Be consistent, and when advocating wiping out prohibition laws in order to make people stop drinking and stop wanting to drink, ask also that theft of your automobiles and other property be prevented by wiping out also the laws and penalties against theft and burglary!

CATHOLICS AND PROHIBITION.

By P. H. Callahan
Secretary Association of Catholics
Favoring Prohibition
(Article Number Ten)

A couple of years ago there appeared in the Commonweal, the leading Catholic weekly, a letter from the late Father M. A. Lambing, one of the best known and outstanding clergymen of the Pittsburgh diocese, viz.:

"Why do some Catholics favor alcoholic beverages and despise prohibition? I have never known drink to do the church good, or prohibition do it harm; and I am near the eightieth year-stone and in the fifty-second year of priesthood. Priests are not less pious, zealous, hard working or influential than before the liquor traffic was outlawed, nor are the laity less religious and generous. The fact is that more and better churches and schools have been built since the advent of prohibition than ever before in the same length of time; the mass and sacraments are better attended,

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R. H. BENNETT, President.

FORTY-SIXTH ANNUAL SESSION

Michigan State Holiness

CAMP MEETING

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JULY 23rd--AUGUST 2nd, 1931

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and Catholics were never so well united, organized or influential. This is the witness of my experience and not cited as the fruit of prohibition but as evidence that the church has not been injured by it, and to justify my inquiry.

"A second question is worth considering: If prohibition were done away with, what would take its place? And would the evils laid at its door be also done away with? Can the re-introduction of a law-protected liquor traffic be viewed with anything but dread? Also, if the contention be true that all the drink wanted can still be got, and that prohibition does not bind in conscience, why all this outcry against it by Catholics?"

"But to move the previous question: Why do so many Catholic favor alcoholic beverages and despise prohibition when the former has never done the church good nor the latter done her any injury?"

In a later edition of the same magazine he insists that:

"The public has a right to know why Catholics follow a course that scandalizes their fellow-Catholics, discredits their church, occasions and encourages men to violate a law at the risk of their lives. They must have a very good reason to justify

such a course, and it does not seem impertinent to ask them for it, and they should welcome the opportunity to make it public through the Commonweal."

A CRUMB OF COMFORT.

And now the Congressional Modification League admits that repeal of the Eighteenth Amendment cannot be accomplished for at least ten years and that it may take longer. This, of course, is sad news to those wets who a few months ago were told that some of the biggest brewery concerns in the United States have installed latest improved machinery for beer manufacture and are all set to start the wheels turning on a moment's notice. They were led to believe that this would come to pass in a few weeks at the most. The league, however, throws out this crumb of comfort to the wets by telling them that any dry law may easily be modified during one session of congress "provided, of course, that a majority of both houses is favorable to modification." The intimation is that with the dry law modified by congress the Eighteenth Amendment need not worry the booze-makers, sellers and drinkers.

Camp Meeting Calendar

ALABAMA.
Dothan, Ala., July 16-26. Workers: Rev. W. R. Quinton, evangelist, and Mrs. Quinton, song leader. Mrs. J. R. Clarke, teacher for children and young people. Sunday, July 19 is missionary day. Write Rev. C. J. Hammitt, D. D., Dothan, Ala., Rt. 5.

ARKANSAS.
North Little Rock, Ark., July 23-Aug. 2. Workers: Rev. Oscar and Mrs. Nettie Hudson, Dr. H. Orton Wiley and Prof. John E. Moore. Address Mrs. Anna L. Oliver, Dist. Sec., 621 Olive St., North Little Rock, Ark.

Beebe, Ark., July 10-20. Workers: Mrs. Diffey and Besley, evangelists. Song leader, Rev. Earl Harris. Write R. A. Dodson, McRae, Ark.

CANADA.
Beulah Camp, Bro's Flats, Kings Co., N. B., July 3-12. Workers: Rev. Howard W. Jerrett, assisted by the ministers of the R. B. Alliance and others. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

GEORGIA.
Indian Springs, Flordia, Ga., Aug. 6-16. Workers: Rev. H. C. Morrison, Rev. John Paul, Rev. Joseph Smith. Rev. J. M. Glenn in charge of work with young people. Charlie D. Tillman, director of music. Write J. M. Glenn, Indian Springs, Fla.

ILLINOIS.
Bonnie, Ill., August 13-24. Workers: Dr. Wm. G. Heslop, Rev. Warren McIntire, Prof. John E. Moore. W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.
Normal, Ill., August 28-30. Workers: Rev. J. C. Long, Rev. Chas. Stalker, evangelists. Mr. Burl Sparks, song leader; Miss Mary Vennard, children's worker. Write Mrs. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.
Charleston, Ill., July 24-Aug. 2. Rev. W. L. Surbrook, evangelist. Write Rev. Geo. A. Smith, 2221 Shelby Ave., Mattoon, Ill.
Sherman, Ill., August 6-16. Workers: C. B. Fugett and Burl Sparks. Write Burel Huddleston, 241 N. Douglas Ave., Springfield, Ill.

INDIANA.
Frankfort, Ind., Aug. 7-16. L. S. Hoover, W. S. Dean, evangelists. J. C. Brillhart in charge of singing. Write Frank Edwards, 558 S. Columbia St., Frankfort, Ind. Sec. Silver Heights, Camp Meeting, New Albany, Ind., July 30-Aug. 9. Workers: Rev. E. R. Overly and Gaddis-Moser Party.
Oakland City, Ind., August 21-30. Workers: Rev. Holland London, Dr. G. B. Macklem, evangelists. Prof. Kenneth Wells and wife, song leaders. Write Mrs. Maud Steele, Sec., Oakland City, Ind.
Alexandria, Ind., July 17-Aug. 2. Workers: Rev. D. E. Snow, Rev. R. L. and Pearl Rich, Rev. Charles Stalker and Rev. H. E. Forbes. Singing in charge of Southern Sacred Singers of God's Bible School. Address Beulah Park Management, Alexandria, Ind.

INDIANAPOLIS. July 23-Aug. 2. Workers: Rev. A. L. Ford, Rev. Otto Dueker, Rev. Garnet Jewell, Rev. Wm. Smith, Missionary Band workers, and others. Special singers, Rev. Mrs. Howard Small, Halleulah Quartet. Write Rev. O. H. Nater, Camp Sec., 101 Alton Ave., Indianapolis, Ind.
Monroe, Ind., July 26-Aug. 9. Workers: Rev. W. H. Johnson, evangelist, and Mr. and Mrs. R. A. Shank, leader in song. Address Mrs. Frank Martz, Sec., Monroe, Ind.

IOWA.
Keokuk, Iowa, Aug. 21-30. Workers: Rev. Paul Coleman and wife, Mrs. J. V. Coleman. Write Mrs. F. A. Oilar, Sec., 1027 Timea St., Keokuk, Iowa.

KANSAS.
Stafford, Kan., July 23-Aug. 2. Workers: Evangelists: T. C. Henderson; Song leader and children's worker, Mrs. T. C. Henderson. Address Mrs. Alpha Carter, Sec., St. Johns, Kan.
Bronson, Kan., July 30-Aug. 9. Bros. A. C. Watling, Ray L. Kimbrough, and others in charge. Write P. H. McGehee, 743 S. Wilson St., Fort Scott, Kan.
Wichita, Kan., Aug. 13-23. Workers: Rev. Seth C. Rees, Rev. D. E. Wilson, Rev. Claude A. Watson, Evangelists. Prof. and Mrs. R. A. Shank, song leaders. Mrs. S. P. Nash, young people and children's worker. Write Rev. Jesse Uhler, Sec., Clearwater, Kansas.

KENTUCKY.
Carthage, Ky., August 21-30. Workers: Rev. J. B. and Mrs. C. Henderson; Song leader and children's worker, Mrs. T. C. Henderson. Address Mrs. Alpha Carter, Sec., St. Johns, Kan.
Mt. Hope, Ky., July 16-26. Rev. B. A. Nelson, evangelist, with others to assist. Prof. and Mrs. W. C. Kinsey, directors of song and music. Write Robert Helphinstine, Sec., Giddard, Ky.
Lawson, Ky., August 20-30. Workers: Rev. Chas. Jacobs, Rev. C. W. Ruth, Rev. W. M. Weaver, music and song leaders. Mt. Carmel Faculty. Address Miss Mary Vandiver, Sec., Lawson, Breathitt Co., Ky.
Central Holiness Camp Meeting, Wilmore, Ky., July 16-27. Workers: Rev. T. H. Gaddis, H. Morrison, preachers, music in charge of Moser Sisters. For information, address W. D. Turkington, Sec., Wilmore, Ky.

Pentecostal Park Camp Meeting, Glasgow, Ky., Aug. 20-30. Workers: Rev. W. P. Davis, H. Morrison and A. S. Rees, preachers. E. C. McGhee in charge of music. For information, address Josh Barber, Glasgow, Ky., Rt. 4.
Corbin, Ky., July 16-26. Rev. John F. Owen, evangelist, and Rev. J. L. Schell will have charge of the music. Write to L. D. Rounds, P. O. Box 100, Corbin, Ky.
Callie Grove, Ky., July 31-Aug. 2. Rev. J. R. Parker, preacher in charge; I. H. Driskell, song leader; Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Kentucky.

MAINE.
Robinson, Maine, August 7-16. Workers: The President of the Reformed Baptist Alliance will be in charge. Rev. John Fleming, evangelist, assisted by ministers of the Reformed Baptist Church. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

MICHIGAN.
Mt. Pleasant, Mich., July 3-13. Rev. L. W. Sturk, Rev. L. M. Blackley, Write Mrs. Edna Fuller, Mt. Pleasant, Mich.
Eaton Rapids, Mich., July 24-Aug. 2. Workers: Rev. Joseph Smith, Rev. Joseph Owen, Rev. John Thomas, Rev. Iva D. Vennard, Miss Mary Vennard, Rev. Lloyd Nixon, Prof. M. G. Lincione, Rev. L. R. Akers, Rev. Albion, Mich.

Bellaire, Mich., July 23-Aug. 2. Workers: Rev. E. Boone, C. B. Greenman, Ila Bruce. Write Sec., Mrs. Effie Dingman, Bellaire, Mich.
Iron Mountain, Mich., July 10-20. Preachers, Rev. Geo. Bennard, Rev. W. Combella, Rev. Blanche Francis. Write Wm. Combella, Ironwood, Mich.
Romeo, Mich., July 31-Aug. 9. Workers: Rev. J. L. Brasher, Rev. T. M. Anderson, Rev. John Owen, Song leaders, Prof. and Mrs. Kenneth Wells. Young people and children, Mr. and Mrs. L. S. Miller. Write J. H. James, Sec., Decker, Mich.

MISSISSIPPI.
Jonathan, Miss., August 16-31. Rev. W. E. Hall, Rt. 1, Box 1084, Leakeville, Miss.
Waynesboro, Miss., August 14-23. Workers: Rev. D. H. Householder, Rev. and Mrs. R. Metcalfe. Address Mr. C. M. Moody RFD, Waynesboro, Miss.

MISSOURI.
Hannibal, Mo., July 16-Aug. 2. Workers: Rev. Theodore Ludwig, Rev. Minnie E. Ludwig, preachers, and Mrs. Ludwig, sacred song illustrating artists. Rev. Harlow Reed. Write Rev. Harlow Reed, Hannibal, Mo., general delivery.
Hannibal, Mo., August 14-23. Rev. L. A. Windsor, evangelist. Write E. P. Phillips, 2117 Market St., Hannibal, Mo.

NEBRASKA.
Omaha, Neb., July 2-12. Workers: Jos. H. Smith, Carl P. Eklund, evangelists. Mrs. Jos. H. Smith, children's worker; Mrs. C. G. Stuber, song leader. Address Rev. C. G. Stuber, P. O. Box 384, Omaha, Neb.
Kearney, Neb., Aug. 20-30. Workers: Rev. J. Aycock, wife and daughter, Rev. R. E. Gilmore, Rev. E. O. Rice and wife. Miss Annabel Watts children's worker. Address Mrs. B. J. Patterson, Rt. 4, Kearney, Neb.

NEW JERSEY.
Aura, N. J., July 31-Aug. 9. Evangelist Rev. Peter Wiseman. Deaconesses Richardson and Hazard. Singer, Rev. N. B. Vandall.
Delanco, N. J., Aug. 28-Sept. 7. Evangelists, Rev. John P. Knapp, Rev. John Thomas, Rev. J. F. Boughton, Singer, Rev. Charles C. Mourer. Male Quartettes from Asbury College and God's Bible School.

NEW YORK.
Seven Oaks Camp, Stop 334, Troy, Schenectady Rd., Cohoes, N. Y., Aug. 2-16. Workers: Rev. F. O. Arthur, Rev. J. A. Ward. Song leader, Rev. Alvin Young; young people's worker, Mrs. S. A. C. Eastley; children's worker, Miss M. P. Humphrey. Write W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.
Richmond, N. Y., August 17-30. Workers: Rev. Fred Sufeld, Rev. F. E. Arthur, Rev. Bona Fleming and Tillie Albright, evangelists; Mrs. Florence Miller, song leader; Charles Sergison, pianist; Miss Ida E. Biss, children's worker; Rev. George Warner, missionary. Write Mrs. Lucella C. Hunt, Sec., Richmond, N. Y.
Moers, N. Y., Aug. 1-16. Workers: Rev. John Thomas and wife, Rev. Raymond Bush, Rev. John Scobie, Rev. George White, Mrs. Tillie Albright, Rev. Arthur Gould, Cleveland Gospel Quintette. Address Kenneth F. Fee, Sec., Moers, N. Y.
Freeport, L. I., N. Y., July 11-26. Evangelists, Rev. Theodore Elsner, Rev. James Jones, Rev. Paul Hill, Rev. W. Butler, L. D. Missionary, Miss Pearl Congdon; song leader, Rev. Wayne Lamb; pianist, Mr. Robert L. Simpson; Street meetings, Mr. H. Willard Ortlip. Write H. J. Cornell, 46-14 Burling St., Flushing, L. I., N. Y.

NORTH CAROLINA.
Connelly Springs, N. C. August 1-9. Workers: Revs. John Paul, A. L. Stanford, R. V. Self, A. Burgess, Edith Crouse and others. Address Box 200, Connelly Springs, N. C.

OHIO.
West Union, Ohio, Aug. 1-16. Workers: Rev. E. E. Shelhamer, wife and family. Mrs. I. E. McColm, Sec., West Union, Ohio.
Toronto, O., July 30-Aug. 9. Workers: Rev. C. H. Babcock, Rev. E. W. Petticoat, and Rev. Howard Sweeten, evangelists. Prof. James E. Campbell, song leader; Janie Bradford, young people's worker; Edith Mackey Smith, children's worker; Edwina Wilson, pianist. Address R. R. Householder, Sec., 518 Trenton St., Toronto, Ohio.
Sebring, Ohio, July 17-26. Workers: Rev. Joseph H. Smith, Rev. E. W. Petticoat, Rev. W. H. McLaughlin, Rev. Lawrence Reed, Music director, Prof. James E. Campbell, pianist, Miss Edwina Wilson; young people's worker, Mrs. W. L. Murphy; children's meetings, Miss May C. Gorsuch. Write Rev. Raymond L. Bush, P. O. Box 43, Sebring, Ohio.

Portage, Ohio, August 20-30. Evangelists: Geo. R. Kulp, and H. W. Sweeten. Music in charge: Edith and Ruth Bishop. Missionary Day in charge of The Oriental Missionary Society. Young people in charge of Willis and Viola Mills. Write to E. L. Day, Supt., Newark, Ohio.
Findlay, Ohio, August 6-16. Workers: Rev. F. Lincione, Rev. John Norberry, Music directors, Mr. and Mrs. E. M. Cornelius; children's worker, Mrs. Anna Smith. Write V. V. Thomas, Alvada, Ohio.
Mt. Vernon, Ohio, August 6-16. Workers: Rev. Paul S. Rees, Rev. S. H. Turberville, Rev. T. M. Anderson, evangelists; Rev. W. L. Mullet, song leader for Main Tabernacle, Rev. Merle A. Hays, song leader for young people's auditorium; Miss Anna McGhie, young people's worker; Miss May C. Gorsuch and Mrs. H. E. Oberholtzer, children's workers; Rev. E. A. Butler and wife in charge of ring meetings. Address Rev. E. E. Shiltz, Sec., 89 S. Broadway, Geneva, Ohio.

Columbus, Ohio, July 16-26. Evangelists, Dr. Chas. H. Babcock, Rev. H. V. Miller, Prof. Kenneth Wells, Mrs. Eunice Wells.

Rev. Chas. A. Gibson, Platform Mgr. Write Rev. W. R. Gily, Sec., 2976 Cleveland Ave., Columbus, Ohio.
Circleville, Ohio, August 19-30. Evangelists: Rev. Paul Rees, Rev. B. G. Carnes, Rev. Charles Slater. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.
Lima, Ohio, August 20-30. Workers: Evangelists, Rev. B. Lincione, Rev. L. R. Akers, Prof. L. J. Phillips and wife in charge of music. Address Fred Conrad, Sec., New Hampshire, Ohio.
Sharon Center, Ohio, July 24-Aug. 2. Workers: Rev. Wm. G. Heslop, Rev. W. C. McIntire, evangelists. Rev. W. L. Mullet, song leader; Miss Anna E. McGhie, young people's and children's worker. Write Mr. R. D. Brown, Publicity Secretary, 41 Richmond Place, Akron, Ohio.
Mendon, O., July 9-19. Rev. John Thomas and wife, R. A. Shank and wife. Address O. T. Redick, Cor. Sec., Spencer-ville, Ohio.

OREGON.
Linn, Lane and Benton Counties, Ore., July 2-12. Rev. Oswald L. Anthony, evangelist, Rev. D. M. Higbee, President.
Portland, Ore., July 9-19. Workers: Rev. Paul S. Rees, Evangelist; Mrs. Bess O. Runyan, song leader; Miss Verena V. Johnson, children's worker. Write Mr. C. H. Gossatt, Bus. Mgr., 1759 Wabash St., Portland, Ore.

PENNSYLVANIA.
Strattonville, Pa., June 26-July 12. Rev. John J. Hunt.
Belsano, Pa., July 30-Aug. 9. Workers: Rev. John Clement, Rev. Lawrence Reed, and others. Write S. Ward Adams, Sec., Belsano, Pa.
Conneautville, Pa., July 31-August 9. Workers: Rev. Joseph Owen, Rev. Chas. M. Dunaway; Song leader, Prof. W. R. Hallman; Evangelist Misses George and Lewis, young people's worker. Write C. A. Lockwood, 425 Second Ave., Pittsburgh, Pa.

Kittanning, Pa., August 13-23. Workers: C. W. Ruth and T. M. Anderson. Write Rev. P. I. Boarts, Rt. 5, Kittanning, Pa.
Reading, Pa., July 17-26. Workers: John and Bona Fleming, Kuttis Sisters in charge of music. Write W. A. Dunkelberger, Sec., Reading, Pa.
Bentleyville, Pa., July 9-19. Workers: Dr. John L. Brasher, Dr. C. H. Babcock, Howard Sweeten, Singer, Prof. N. B. Vandall; children's worker, Mrs. Rev. J. W. McIntire; young people's worker, Janie Bradford. Write Rev. L. E. Headley, Sec., Clairton, Pa.
Clinton, Pa., August 6-16. Evangelists, L. A. Reed, Edging Lovara, C. W. McEwen, Eddie Patch, song leader; Millie Rodenbaugh, children's worker; Young people's workers, Barnes Sisters. Write L. W. King, 3020 Sacramento St., Pittsburgh, Pa.

RHODE ISLAND.
Portsmouth, R. I., July 31-Aug. 9. Workers: Rev. C. B. Fugett, Rev. J. Glenn Gould. Chas. L. Slater, song leader; A. Cora Slocum, pianist; Miss Mabel Mosher, young people's and children's worker. Address Henry Mosher, 21 Farewell St., Newport, R. I.

TENNESSEE.
Louisville, Tenn., Aug. 28-Sept. 6. Rev. John Fleming, evangelist. Rev. Eddie Patsch, singer. Mrs. Walter D. Fouché, Sec., Maryville, Tenn.
Dyer, Tenn., July 30-Aug. 9. Workers: Rev. R. B. Rawls and wife, Rev. C. B. Smith. Mrs. Rawls will have charge of the singing. Write Joe T. Hall, Sec., Box 323, Dyer, Tenn.

TEXAS.
Pearl, Texas, July 16-Aug. 16. Rev. I. L. Flynn, evangelist, and Rev. W. Lawson Brown and wife will be the singers. Write R. L. Mosley, Sec., Pearl, Tex.
Scottsville, Tex., July 23-Aug. 2. Workers: Rev. O. H. Cailis and Rev. Jarrett Aycock. Mrs. Aycock and daughter will have charge of the music. Address B. P. Wynne, Sec., Marshall, Tex.

VERMONT.
Johnson, Vt., August 21-30. Workers: Rev. E. G. Wilson, Rev. James H. Jones, and Rev. C. R. Sumner. Rev. and Mrs. W. L. Brame will have charge of the singing. Miss Ruth A. Belmont, pianist. Write Rev. Clyde R. Sumner, Sec., Moers, N. Y.

VIRGINIA.
Wakefield, Va., July 31-Aug. 9. Workers: Rev. O. B. Newton, Rev. H. C. Caviness. Song leader, O. M. Coches. Write F. W. Gay, Treas.

Locust Grove, Va., August 20-30. Workers: Rev. Moses Haydon, Rev. D. F. Dimick, Rev. L. B. Hudson. Gospel singers, Miss Frances Massey, Miss Lena Wilson. Write Mrs. L. R. Bowler, Sec., Locust Grove, Va.

WASHINGTON.
Tacoma, Wash., August 6-16. Workers: Rev. A. E. Boyd, evangelist; song leader, Wm. J. Murphy; young people's workers, Misses Mary Mills and Ethel Cowgill; children's workers, Mrs. Marjorie Votaw and Miss Byrl Ring. Write Mrs. Lottie M. Brown, Sec., 4811 McKinley Ave., Tacoma, Wash.
Feridale, Wash., July 23-Aug. 2. Workers: Rev. and Mrs. Arnold G. Hodgins, evangelists; Prof. E. Sylvester Weldman, director of music; Miss Gertrude Egbert, pianist; Miss Ruth A. Pogle in charge of the Junior camp meeting. Address Rev. A. O. Quall, Sec., So. Bellingham, Wash.

WISCONSIN.
Racine, Wis., July 31-Aug. 9. Evangelists Rev. A. F. London and Party. Write C. C. Hilker, 1255 Clayton Ave., Racine, Wis.

Hillsboro, Wis., July 23-Aug. 2. Workers: Jesse Whitecotton, J. M. Hames, evangelists; Robert Conley, song leader; Steilwood and Catrina Rure in charge of children's work; Chas. Butcher and J. K. Peckham, leaders of the young people. Write J. B. Clawson, 445 Maxwell St., Baraboo, Wis.
Oregon, Wis., August 14-30. Workers: Rev. Elden Gaddis and the Musical Moser Mens. Address Mrs. Jack Linn, Oregon, Wis.

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EVANGELISTS' SLATES

ALBRIGHT, TILLIE. Evangelist. (238 2nd St., N. W., New Philadelphia, O.) Winchester, Can., July 7-30. Moers, N. Y., July 21-Aug. 16.

AYCOCK, JARRETT. (2923 Troosie Ave., Kansas City, Mo.) Crowley, La., July 10-19.

BABCOCK, C. H. Bentleyville, Pa., July 9-14.

BENNETT, GEORGE. (Hermosa Beach, Calif.) Ironwood, Mich., July 10-20. Machias, N. Y., July 26-Aug. 2. Entiat, Wash., Aug. 6-16.

BOOKER, HORACE A. (432 13th St., Canton, O.) Cambridge, Ohio, July 5-19. California, Pa., July 26-Aug. 9.

BUSSEY, M. M. Louisville, Ky., June 28-July 12. Lincoln, Ill., July 19-Aug. 2.

CARNES, B. G. (1200 Morrison Ave., Wilmore, Ky.) Gouldsburg, Tex., July 7-16. Dublin, Tex., July 20-26.

CAROTHERS, J. L. AND WIFE. Bennington, Kan., Sept. 27-Oct. 11.

COLLIER, J. A. Brandenburg, Ky., July 5-19.

EDWARDS, J. R. (2000 Elmwood, L. B. 29) Lima, Ohio, Sept. 6-27. Sebring, Ohio, Oct. 4-25.

FLEMING, JOHN Reading, Pa., July 19-26.

GADDIS-MOSER EVANGELISTIC PARTY. (4805 Ravenna St., Cincinnati, Ohio) Des Moines, Ia., July 3-12.

GLASCOCK, J. L. (1350 Grace Ave., Cincinnati, Ohio.) Buckingham, Va., July 26-Aug. 2. Homer City, Pa., October 4-18.

GOODMAN, M. L. (Burnips, Mich.) Boyne City, Mich., August 21-31.

HAMES, REV. J. M. West Chazy, N. Y., July 12-19. Hillsboro, Wis., July 23-Aug. 2.

HENDERSON, REV. AND MRS. T. C. (221 N. Professor St., Oberlin, Ohio) Mitchell, Ind., July 13-19. Stafford, Kan., July 23-Aug. 2.

HENDRICKS, A. O. Akron, Ohio, June 14-28. Jamestown, N. D., July 2-12.

HEWSON, JOHN E. (127 N. Chester Ave., Indianapolis, Ind.) Lisbon, N. Y., August 2-16.

HOWARD, FIELDING T. (198 Timberlake Ave., Erlanger, Ky.) Corinth, Ky., July 17-26. Sadielle, Ky., July 19-Aug. 2.

IRICK, ALLIE AND EMMA. (Bethany, Okla.) Jonesboro, Ark., June 28-July 12. Tilden, Ill., July 17-27.

JOHNSON, ANDREW New Castle, Pa., July 12-28. Bentleyville, Pa., Aug. 2-25. Toronto, Can., Sept. 6-20.

LEWIS, M. V. (Wilmore, Ky.) Bluff City, Tenn., July 7-19.

LOWMAN, J. W. AND MAYBELLE. Casper, Wyoming, July 12-26.

MILBY, E. C. (Song Evangelist, Greensburg, Ky.) Glasgow, Ky., July 2-12. Kent, Ind., July 23-August 2. Acton, Ky., Aug. 7-17.

OWEN, JOHN F. (262 E. 13th Ave., Columbus, O.) Corbin, Ky., July 16-26. Romeo, Mich., July 30-Aug. 9.

PARKER, J. R. (415 N. Lexington Ave., Wilmore, Ky.) Callis Grove Camp, July 31-Aug. 9. Athens, Ohio, Aug. 16-30. Clarksburg, Md., June 29-July 19.

REED, LAWRENCE. (Rt. 1, Salem, Ohio.) Sebring, Ohio, July 17-26. Belsano, Pa., July 30-Aug. 9.

ROOD, PERRY. (Box 268, Chesapeake, Ohio) London, Tenn., August 6-23.

RUTH, C. W. (1290 Dominion Ave., Pasadena, Calif.) Stayner, Ont., July 31-Aug. 9. Kittanning, Pa., Aug. 13-28.

SMITH, W. EDMUND (37 Curtis St., West Somerville, Mass.) Open dates.

THOMAS, JOHN. Eaton Rapids, Mich., July 24-Aug. 2.

VAYHINGER, M. (Upland, Ind.) Warsaw, O., July 17-Aug. 2. Loveland, O., Aug. 23-Sept. 6.

WILLIAMS, L. E. (Wilmore, Ky.) Moccasin, Ill., July 1-12. Tolu, Ky., Aug. 19-30.

WOODBUM, LON R. (633 Chestnut St., Abilene, Tex.) Collinsville, Tex., July 4-19.

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MEN OF MODERNISTIC TREND.

By The Editor.

THOSE preachers of Methodism who are so strongly tainted with modern liberalism and, at the same time, so eager to make themselves respectable as progressives and intellectual preachers of modern thought, will never bring a message that will produce a spiritual awakening, bring on a revival, and lead the lost multitudes to saving faith in Christ.

It would be amusing, if it were not pathetic, to note their efforts to give the God of the Old Testament a respectable place as a really high-tone, intelligent being among themselves. It is remarkable how eager they are to explain away the teachings of the Old Testament and, in fact, those of the Lord Jesus himself, and offer to the people a sort of dilettante God quite like themselves. They will find, as the starving multitudes have already found, that this God, whom they have manufactured, has no power to save lost souls.

One reason why the modernistic brethren are constantly crying that the day of revivals is past, is the fact that a real spiritual awakening, a mighty revival wrought by the Holy Spirit among the people, will be a sort of judgment day to them, and they would awake to the fact, and the people also, would clearly recognize the fact that they have been deceivers, the blind leading the blind. They would be left to draw their breath without their salaries.

These easy-going men are telling us that it is not worth while to try to save the old people, but we must take care of the children; by which they mean a species of their own sort of education is to take the place of regeneration. They will teach their doctrine of evolution and talk to the young people much of the new psychology, and leave them on the high sea of uncertainty amidst storms of doubt, without a pilot, to be cast upon the rocks of infidelity and gross immorality.

The imperative need of the times is a powerful gospel preached by men who steadfastly believe the Bible, Old Testament and New, whose souls are on fire for the salvation of the people, whose messages will bring a revival of power that will reach all classes, that will touch the aged sinner on the brink of eternity, the most lost and miserable wretches in the world, that will awaken and redeem whole families, parents and children.

I am coming to have a feeling that the time is about here for out-door preaching; for men to stand up on the streets, on vacant lots, and in the highways and byways of life and lift up their voices like a trumpet, and cry "Repent or perish!" The born-again, blood-cleansed, Spirit-filled preacher need have no fear that he cannot have a hearing if he will go to preaching with all of his might. He may suffer, but no man has a right to preach who is not willing to suffer for the sake of

PROFOUNDLY GRATEFUL.

We are profoundly grateful for the friends who are availing themselves of our fifty cent offer of *The Herald* from now until January 1, 1932. Subscriptions on this offer are coming in by hundreds. Perhaps we have never received a larger number of subscriptions on this 50 cent proposition than at the present time.

Crying in the Wilderness

The Herald is a voice crying in the wilderness of modern liberalism, skepticism, lawlessness, wickedness and unbelieving preachers, who are making their false statements and comforting themselves in their indolence by saying the "days for revivals of religion have passed."

We receive hundreds, I may say, thousands of letters from our readers telling us of the spiritual benefit they receive by reading *The Herald*. This encourages us to press on with the good work; but we need the help of all who are receiving help from the pages of *The Herald*, to give it a larger circulation. Now is the time to invest fifty cents or five dollars, or more, to put some good spiritual salt in your community. Solicit subscriptions from your neighbors and friends about you. Only fifty cents from now until January 1, 1932. There is no better way to invest a bit of your tithe money than in sending *The Herald* to some of your friends and relatives, or somebody you do not like very well. Send the name and address of this party, with fifty cents, pray for that person and expect good results.

We very earnestly request the members of the good old *Herald* Family to do their best to place *The Herald* in thousands of new homes during the next thirty days. We shall be glad to furnish samples to any one who can use them. Sure as you live, we are living in perilous times and the people who believe the Bible, trust in the Lord Jesus for salvation, and love human souls, ought to do their utmost to win the lost to Christ, to spread a saving gospel in the midst of a bold, defiant skepticism, which is destroying the faith of the people and producing most appalling spiritual death. Let every one who loves Christ, and who is interested in the salvation of the people, give some help NOW in the great good work of spreading the news of full salvation from sin, by faith in our blessed Lord and Saviour.

H. C. MORRISON.

the gospel he preaches. Multitudes are eager to hear a real preacher. The folks can tell when a man is the messenger of the Lord, and they are willing to hear a plain declaration of truth. No doubt, but the imperative need of the world today is preachers of the Word of God filled with the Holy Spirit, and with an agony of love for the salvation of the lost. You need not look to the modernists for anything, but to hinder the whole work of salvation. May God deliver us from the blight they are bringing upon the church.

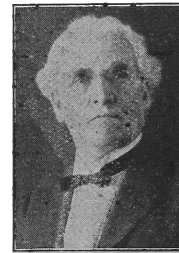
The land is great which knows the Lord,
Where songs are guided by his Word,
Where justice rules 'twixt man and man,
Where love controls in act and plan,
Where breathing in his native air
Each soul finds joy in praise and prayer:
Thus may our country, good and great,
Be God's delight, man's best estate!
—Alexander Blackburn.

Bow before him in stillness, believing that he looks on you and will reveal his presence!
—Andrew Murray.

Monthly Sermon.

THE PRICE OF DISCIPLESHIP.

"And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14:27.



The Christianity of Christ is an aggressive Christianity. Its mission is to the uttermost parts of the earth. Its message is for all the people of every nation and tribe. It can make no compromises, form no alliances, agree to no armistice, or sign no treaties with any other religions. It boldly lays claim to absolute supremacy in the entire realm of divine power and worthiness of worship, and pronounces all and every other form of religion deceptive and dangerous idolatry.

The Christianity of Christ lifts up Jesus as the only and all-sufficient Saviour who, by the grace of God, "hath tasted death for every man," and is able to save to the uttermost. The religion of Jesus is the challenge of Almighty God against all other religions and forms of worship, whatsoever, that do not acknowledge the supreme authority of the Word of God and recognize and trust in Jesus Christ as the Son of God, crowning him King of kings and Lord of lords. Contemplating these facts, we may understand that when Jesus Christ said, "Think not that I am come to send peace on the earth. I came not to send peace, but a sword," he knew full well that his claims were of a character so absolute that they must arouse the strongest antagonism against him and his followers; that the progress of his Kingdom involved battle royal against every form of sin, superstition and false teaching and that only those were fit for service in this holy war who loved him above all the ties of family and were willing to make the supreme sacrifice and follow him joyfully at all cost.

If you will go back and read the chapter from which we take the text, you will find that the text itself comes directly after the parable of the great supper, when the man who gave it sent his servants to say to those who were bidden, "Come; for all things are now ready." The Lord points out how they began to make excuse; one had bought land; he must see his land. Another had bought oxen; he must prove their training and strength. Another had married a wife and had no desire to attend the supper. The Master who had prepared the supper was angry and sent out his servants into the lanes and streets to bring in the poor, maim, halt and blind. The servant did so, but there

(Continued on page 8)

PUTTING OUT TO SEA---Luke 5-4.

Rev. G. W. Ridout D.D., Corresponding Editor.

I.



Strange title, maybe, but it just seems to suit the message that is on my heart for this article. Yesterday I was at Corral, a small city in Chili, down by the Pacific Ocean. I noticed as we approached the harbor the spars and upper parts of a steamer that suffered shipwreck in a big storm that beat upon the coast. A wrecked ship is always to me a melancholy sight, and it is never without its lessons. The wreck need not have happened in many cases. I was anxious to know the cause of this wreck at Corral. The story went like this: The ship was loaded with wheat and was anchored just outside the harbor near a very rocky shore. The weathermen were advised that a storm was coming and they urged the Captain to either go into the harbor or put out to sea. He thought he was alright; he had four anchors out and he replied to his advisers: "Oh, my anchors will hold and I will be alright." They who knew the coast and the fierceness of the storms on the Chilean shores persisted in their warnings, but he thought he knew and protested that his four anchors would hold his ship. The storm King came on with his hosts of waves and winds and tempests and in his heart there was no mercy, and his fists were mighty. Stormy nature has no heart and no pity, and on the sea she knows no limit to her wrath. The captain looked on aghast and powerless as one anchor after another was wrenched by the storm King as though it were a thing of straw. Anchors and chains are of little account when the storm King is in a rage. One anchor went, then another, then the third and then the last one, and the ship was soon tossed like a mere chip upon the merciless shores, and no human power could save her. She was numbered with the multitude of ships that are buried in the deep. Captain and crew were saved, thank God, but the spars projecting above the harbor depths testify to the foolishness of a Captain who refused to heed the warning of those who knew and who was wrecked because he did not put out to sea.

II.

Now the moral of that wreck impresses me because I have known so many who suffered shipwreck of soul because they refused to put out to sea with God. What I mean is, they failed to embark upon God's great Ocean of Promise and Love and Power. They had been urged to launch out, but they hesitated, and when the storm broke they got wrecked. Many people and preachers are trusting to human expedients and are anchored in the wrong place. Rev. ——— was a big man, intellectually; he had a reputation as one of the intellectual giants of the Conference. He was a great reader. Methodist theology was too "narrow" for him, though he was pledged to fidelity to it. He wanted to be progressive and up-to-date. He was not going to starve his intellect by adhering to any one theology, no matter if his church vows were involved; he was going after more light; he was going to be a liberalist and shake off the fetters of a "medieval theology." So he took his liberty, became an out-and-out Modernist. Things of the Spirit made no appeal to him; for him to launch out into the deeper things of God was mere cant; he didn't believe in them. He continued to preach in Methodist churches but he was anchored in Unitarian-Modernistic sea; he did not hesitate to teach and preach his intellectual views to the Methodists who paid him well as he destroyed their faith and did vio-

SHOWERS OF BLESSING IN SOUTH AMERICA.

For the past two weeks I have been in a constant stream of revival meetings in Chili, preaching two and three times daily and rushing from one meeting to another. Last Sunday we spent about eight hours in three meetings. Usually our meetings last from two to three hours; night meetings will begin at 7:30 and often it is 10:30 before we are through. Our itinerary took us from Temuco to Osorno, Puerto Montt, Valdivia, Traiquen, Lantaro Victoria, and in every place we were blessed with real old-time revival power. One of the songs we sang had these lines:

"Lluvias de bendicion grandes
Es la promesa de amor,
Hoy te pedimos las mandes
De tu presencia, Señor.

Coro.

"Las lluvias grandes
Mandanos, oh Salvador,
Haz que sintamos de nuevo
Mas de tu gracia y amor."

This is the Spanish translation of "There Shall be Showers of Blessing."

We could not stay long in one place, so we had to preach vital pentecostal messages in every service. Sundays were high days of blessing and power. At the last point we preached morning and night in the Alliance Temple, and afternoon, to a crowded Methodist Church. Our last service was also to be held in the M. E. Church, but the crowd was too great and we had to preach in the Alliance Temple again, because it was very large. At all three Sunday services we had altar services. At night we preached mostly to sinners and when the appeal was made there were about forty seekers. At the last night, as we preached on "The Baptism of Fire," we had a wonderful altar service in which many from the various churches sought the Spirit's fullness, and many unsaved also came forward. It was like an old-fashioned holiness camp meeting, but we did not have to stand and plead for seekers; here the people have hungry hearts and they earnestly want redemption from all sin.

George W. Ridout.

lence to their theology. Bye and bye, he came to the sea of death; friends, anxious about his hope for the life to come, asked him how his hope was; he replied, "These things did not concern him." He had no testimony and left no hope. He sank beneath the billows without hope. He anchored in the wrong place and he never put out to sea with God.

III.

Rev. ——— was a young man of fine intellect, brought up 'mid the best environments. His church home was spiritual; he passed through many revivals and made a good confession of Christ as his Saviour. He was a good student, and when he went to college he made a fine record, standing high in his classes. While in college he imbibed much of the modern learning that took the edge off his Christian experience, and when he was about to graduate his professors, knowing he was destined for the ministry, took extra pains to induce him to go to ——— Theological School; here he went beyond himself in the modernistic books and studies he took up. He became so intensely modern in his gospel that when he went back to his home church to fill the pulpit over Sunday, the people who had been brought up on the gospel listened with painful amazement as he unfolded a new theology, a new faith and a new gospel. The young man anchored in the wildest kind of modernistic sea and when the storm broke upon him his anchors failed to hold; he was driven by the blasts upon the rocks and his faith became shattered in everything religious. He became an agnostic; the ministry had no place for him. He became a college professor in an institution where religion did not matter. He refused to put out to sea upon God's great Word, upon God's great Gospel.

IV.

The church at ——— had a good, long history of respectable standing. It had a fine building and a large membership. It was in

a city where the population was made up greatly of working classes and the people went to church, and the children to Sunday school. It had some fine preachers in the long ago who preached the gospel of repentance and salvation and had some great revivals of religion, but of late years its preachers were of the modern mind and the spiritual life went down low, class meetings closed up and prayer meetings were neglected and the attendance at the preaching services fell off, many people going to the Salvation Army and to the Missions to get some spiritual food. One year the conference sent a pastor to that church who believed and preached the whole round of Methodist doctrines. Seeing the need of a revival in the church he preached the great doctrine of sanctification and the pentecostal fullness. In the fall he opened a revival meeting and the need of a clean heart, holiness of life, the baptism of the Spirit were all emphasized and many became convicted of their need and it was not long before there was a glowing revival on at the church where scores of people were saved and sanctified. There were some in the church whose only interest in these meetings was to criticise, oppose and complain. Some said the preacher was going to ruin their nice church with such meetings, and others complained that the revival was interfering with their plans and programs for religious education and other activities. Some officials took a very decided stand against the revival and wrote to the Bishop that, after the meetings are over, he should send down some connectional leader of the church and give a series of lectures on the Modern Study of the Bible or kindred themes so as to steady things and counteract the influence of so much holiness teaching, and if the good Bishop would come himself it would have a very healthy effect, as everybody understood that he had no sympathy with the second blessing, or the second coming, and had new and advanced views on the second birth.

The revival went on in power until more than seventy members of the church were converted who had joined on confession of faith, and who never knew what it was to be regenerated. Fifty or more of the most spiritual members sought and obtained the blessing of holiness. Two young men had their call to preach, and over a hundred sinners were converted in the meeting; prayer meetings were no longer neglected, but were attended by large numbers and, even after the revival closed, all the meetings had the evangelistic power in them. One would suppose that this would all mean a new and glorious period in the Methodism of that church, but a lot of the official members had anchored in the wrong place; their anchors of formalism, worldliness and modernism failed to hold when the pentecostal winds blew upon them. They refused to put out to sea with God themselves, and they were determined to have the church officially go the way they went. Conference came on and the Bishop was appealed to to deliver their church from fanaticism by sending them a preacher who would counteract the influences set in motion by the holiness revival. The Bishop responded to the appeal and when appointments were read, Rev. Dr. ———, was assigned to that pulpit. Now this Doctor of Divinity had a reputation for the most liberal views; he was modern to the core, half and half Unitarian-Methodist. He preached the two Isaiahs, and interpreted Isaiah 53 as having nothing to do with the Atonement. He preached character building as the great mission of the church and that regeneration was a process, prayer was subjective only, and it was a sign of weakness to expect objective answers to prayer; holiness belonged only to angels and God and the most we could do was to emulate the holiness of God in worship.

He put a stop to holiness meetings in the church; soon the prayer meeting was reduced to a handful, congregations dwindled and, in a couple of years, the church had a struggle

to maintain itself; the flock had been scattered, the holiness people found it impossible to attend the ministry of one who did little else than destroy the doctrines of the church.

To this church had come the chance to launch out into the deep, but the heads said no! and wreckage came and defeat and failure, and that church has never recovered itself.

THIS, THAT, AND THE OTHER

Rev. Thomas C. Henderson.

I KNOW OF AN INDEPENDENT CHURCH



None of the larger cities of this country which is doing the work of the Kingdom of God in a most remarkable fashion. Its leaders insist that it is not "independent," but "totally dependent on the Lord." The church is not large as churches go now-a-days, but its activities are so varied and numerous that the entire time of two pastors is needed for its oversight. These two pastors have no set salary, though they are amply cared for. Over and above their offerings for their two pastors, this church's treasurer handled for actual Gospel work last year the magnificent sum of \$26,289.06. This church makes up no budget, never has any sort of a drive for money, asks no one to make a pledge for the future, never passes a contribution plate in its services, allows the selling of no tickets, has no suppers nor banquets, nor entertainments. Boxes are provided into which the people can place their gifts. The Sunday school of this church uses the Bible without lesson helps in their class work. They have a group of spiritual young folk who are ablaze with evangelistic passion and who conduct street meetings, visit hospitals, homes, conduct Bible classes and conduct jail meetings and missionary institutes. Eighty-six new members were added to this church last year. Ten per cent of the members are actively engaged in missionary work in this or other countries. That is a report of which many larger and sectarian churches might well be envious. Indeed, there is a lot of sneering about "independent works" which is blind bigotry and nothing else. When it comes to sacrificial, soul-saving, scriptural and missionary work for God, many of the despised independent groups are putting the proud denominational organizations to shame. These smaller churches and missions do not have a ponderous system and institution above them to support and maintain, so they often give themselves more sincerely and with greater zeal to the first work of all Christians—the saving of souls.

The Warning Prophet was Never More Needed by any Generation than he is needed by this one. Popular opinion and action give the lie to this, and lots of preachers seem to think that popular opinion is right, so they have ceased to preach the offensive and stern truths of the Gospel which rebuke and warn this animal age. Too many preachers are nicely situated with a fair salary and with some degree of popularity, who do not give themselves to disturb and alarm their congregations. President Elliot said that the first quality needed in a college president is the ability to inflict punishment. The true Gospel preacher should be courageous enough and strong enough in his loyalty to Christ and righteousness so that he can fearlessly punish worldliness and sin. It is sinful for the preacher to keep silent about the truths which may cost him his job. That preacher who does nothing more than keep alive the rugged and unpopular truths of the Gospel and gives consistent witness to the reality of Gospel verities is doing a much needed and sure-to-be-rewarded task. Let not the faithful evangel of Christ get discouraged. This generation may not like your message, but it needs it. Do not tone down to suit the fashion of the hour or you will drift with this age to hell. Daniel was not wanted by the popu-

lar crowd in Babylon, nor by the young chap who ruled in the stead of his father—Belshazzar, but when the mysterious writing came on the wall of the royal palace, and fear gripped the wine-crazed crowd, Daniel was greatly wanted then. The young ruler ignored his message, but God kept his word and the centuries since hail Daniel with praise because he was faithful in the darkness and also faithful when the spotlight was on him. The Gospel will not fail. The Bible will not be destroyed, and some of us purpose that as long as God gives us life we will be faithful to God and men though hell unlimber its heaviest artillery and bombard us all the days of our lives.

There is Just One Step from Grace to Disgrace. While we were driving through a county-seat city in one of the central states, Mrs. Henderson called my attention to the generous advertising being given to a "show" which was to be put on in the largest theater in the city under the auspices of the "Grace Methodist Episcopal Church." The play was described as "a whirlwind of fun," "One continuous scream of laughter," etc. There is no denying it—that is not the Grace Methodist Episcopal Church, but the Disgraced Methodist Episcopal Church.

A Sizable Department Store in one of the Cities Through Which We Travel Frequently is advertised as "The Cathedral of Fashion." It is quite true that many women make fashion a sacred thing and fairly worship it, but I think the title would better fit some churches in this country which by their parade of pride and their bid for popular favor are nothing other than Cathedrals of fashion.

A Nationally-known Preacher was preaching in one of our Oberlin churches, and in the course of his sermon he said, "My dear friends; you are all of you the children of God." A friend of ours, who has courage to match his convictions, spoke out in meeting and asked the preacher: "Friend, can you guarantee that statement to be true?" That was the retort perfect and courageous.

Here Are True and Sharp Words from the pen of Brother N. B. Herrell in the *Herald of Holiness*: "The profiteers, racketeers, grafters, traitors, hypocrites, criminals, crooked politicians and false ministers as well as the great mass of common sinners in our land go untouched, unreached and unrebuked, while the average pastor or church utilizes the time and talent of the evangelistic ministry to save his face or his profession. Many of the so-called evangelistic meetings are in purpose and in objective to save the face of the failing pastor or declining church, or to remedy a deplorable financial situation rather than the saving of souls. The evangelistic ministry has largely been reduced to a salvaging crew instead of being an artillery brigade preparing the way for an advance of a militant church evangelizing the world with the Holy Ghost sent down from heaven."

Representatives in every community to do Christian work in placing good, wholesome, religious literature in the homes of the people. Write us for our proposition. Pentecostal Publishing Company, Louisville, Ky.

THE WORLD CONFERENCE.

FOR THE PROMOTION OF HOLINESS.



"World Conference for the Promotion of Holiness," to be held for not less than two weeks, in Chicago or a neighboring city, Sept. 1-15, 1933, has taken form as a definite project and is now being announced.

The thought originated in 1930 with a man from Japan, one from California, and one from the middle west: Juji Nakada of Tokyo, Seth C. Rees, of Los Angeles, and C. W. Butler, of Cleveland. It was placed in the hands of a committee of the National Association for the Promotion of Holiness who, after one year of consideration, recommended action on June 11, 1931. On this date the committee was enlarged and John Paul, whose office is 1410 N. LaSalle St., Chicago, Ill., was named as chairman of the committee for building a program and putting on the convention, and instructed to create an expense fund out of voluntary offerings to cover printing, postal and secretarial costs, and traveling expenses of chairman, and committee when it meets. This fund will be represented in an audited report to the committee and merged into the expense fund incidental to the cost of the convention itself.

The committee was advised to enlarge itself to whatever size might be necessary to assure representation of all denominations and of all non-denominational institutions or units generically related to the testimony and teaching of the deeper Christian experience accomplished through the baptism with the Holy Spirit, by faith, subsequent to regeneration, and who are laboring along the general lines illustrated by the "National Association for the Promotion of Holiness," in the United States of America. An effort will be made to include every group of Christian believers throughout the world, regardless of race, who agree with the central idea of the conference and who are adaptable to its fellowship.

The general conference will be conducted in the English language, but sectional meetings, many of which will be provided to accommodate natural delegation units, may be held in other languages as demanded. Some addresses may be given from other tongues in the general meetings, through interpreters.

The various Christian denominations whose highest bodies meet before this convention will be asked for an official expression relating them to its high spiritual aim, and delegations, without limit as to numbers, will be sought from every recognized segment of Christendom; for it is true that, with rarest exception, all denominations have members who believe in and enjoy the faith of Christian Holiness. Delegates will defray their own expenses excepting where they are backed by the organization selecting them, which may be a state or district association or conference, or a local church or school.

The program will be most compelling; one that people can afford to cross continents and seas to enjoy.

The object of the Conference will be: (1) To make a spiritual contribution to the institutions of Christianity commensurate with

(Continued from page 3)

LIMITING GOD.

Evangelist P. P. Belew.

THE great apostle to the Gentiles had such a conception of divine omnipotence that it required great difficulty to express it. He says that God "is able to do exceeding abundantly above all that we ask or think." But he hastens to modify this fine conception by the clause "according to the power that worketh in us." This clause is the emphatic part of the text, and fixes responsibility for success or failure upon the church. The statement often heard, "God can work and none can hinder," is true only when rightly understood. God does not always choose to do everything that he can do. Christ was hindered in his working, at least, in one place by the unbelief of the people. It is said that one class "limited the Holy One of Israel." And it is the conviction of this preacher that the Lord is limited and the progress of his work retarded day by day even by his own good people.

WE LIMIT GOD THROUGH A LACK OF VISION.

There is danger that we shall sense the difficulties and fail to see the advantages. When the king of Syria learned that God was revealing his plans of war to Elisha, who in turn made them known to the king of Israel and thus thwarted the military tactics of the Syrians, he sent an army by night to take Elisha. Upon arising early the next morning and seeing the city surrounded by horses and chariots, the servant of Elisha sighed despairingly and said, "How shall we do?" But Elisha prayed and God opened the young man's eyes, so that he saw surrounding them and filling the mountain the Lord's horses and chariots of fire. It is good statesmanship to consider the strength of the enemy, but we should also look unto the hills from whence cometh our strength and see him who is able to do the exceeding abundant.

We need a vision both of our opportunities and of our resources. God has promised us an open door that no man can shut and guaranteed to supply all our need according to his riches in glory. Failing to comprehend this we often limit the working of God. We are not responsible simply for what we can do in our own strength, but for what we can do through divine strength. How often is it heard in prayer, "Lord, give us 'a soul' to-night," as if one soul were the limit of our expectation. Would it not be better to pray, "Lord, give us many souls?" Or even souls—anything except such smallness of expectation. Frequently the preacher says: "Is there 'one' here that will accept Christ?" The implication is that he expects only one and will be somewhat surprised if he should come. Why not say, "Let all who need spiritual help come now to the altar?" Then another says: "We must take a 'little' offering this morning." No need to emphasize the smallness of it; the donors will see to that part of it. Why not say instead, "Let us liberally support the work of the Lord by giving as he has prospered and blessed us?"

Once when a student in college and pastor of a church with only a handful of members, who were "poor as church mice"; with the church building in danger of being sold for debt; and himself receiving a salary inadequate to support his family, the writer arranged an eight-days' campaign with a nationally known evangelist. On Saturday night before the opening Sunday the streets were covered with a solid coating of ice, but the saints prayed and a snow covered the ice. The crowds filled the tabernacle, God gave a revival, and by Friday night a handsome sum was raised for the evangelist. On the last Sunday hundreds of dollars were given to save the property and the pastor received more than his usual salary. O Lord, enlarge our vision that we may not limit Thee.

WE LIMIT GOD THROUGH A LACK OF CO-OPERATION.

"We are laborers together with God." God might have preached the Gospel direct from heaven or used the angels as evangelists, but he chose rather to work through the agency of redeemed humanity. And since he has chosen this method the church is made responsible in a large degree for the salvation of men. In the days of Israel God cursed the inhabitants of Meroz, because they came not up to the help of the Lord in the battle against the mighty. Will he not likewise be displeased with us, if we fail him in the campaign for immortal souls?

Not only are we to co-operate with God but also with one another, and indeed co-operation with God implies and demands co-operation with one another. Someone says that co-operation multiplies by ten. Co-operation not only increases human strength but also enlists divine strength. Christ says: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." An imperfect plan with an hundred percent co-operation will accomplish more than a perfect plan with only fifty percent co-operation. Even though a church does not consider the methods of its pastor to be the best, the net results to the kingdom of God will be greater if the church co-operates with him than they will be if the church opposes him. As Christian workers our success depends largely on our ability to do team work. Obviously, then, if we fail in the matter of co-operation, we limit the working of God.

WE LIMIT GOD THROUGH A LACK OF PRAYER.

"Ye have not because ye ask not." For wise reasons God has made prayer the condition of certain divine favors. It has been said that no sinner is converted till someone has prevailed with God in his behalf. As the mother must pass through intense suffering to give birth to her child, so must the church experience the pangs of soul travail in order to have a genuine revival. Many say prayers, but few intercede. Real praying is hard work; that is one reason for its scarcity. We are too lazy to pray. Of course, when one has entered the inner sanctuary and his soul is flooded with the divine Presence, prayer is delightful. But while he is ascending the hill and battling against the static of worldly and devilish influences, it is laborious. But there is possibly no other exercise in which we may engage that gets such great results. Absolutely nothing is more emphatically taught in the Scriptures than that God answers prayer. Deprive me of this conviction and I am a ruined man. Convince me that God does not change people and things in answer to prayer and I must close my Bible in despair and preach no more. Let it be told to all the world that God does answer prayer; and that to the extent we fail to pray we limit the work of God and retard the progress of righteousness in the earth.

WE LIMIT GOD THROUGH A LACK OF FAITH.

"According to your faith be it unto you." It is possible to have faith for your own salvation and at the same time have little or no faith for the salvation of others. In addition to personal saving faith we should have faith for the success of the great cause for which God has made us responsible, faith for the supernatural and the extraordinary. The writer is certain that on several occasions he has seen the humanly impossible accomplished through faith; and it is his firm conviction that such will be the frequent experience of any one that will dare to believe God. I once knew an aged Christian lady, who was an object of charity, worth absolutely nothing in

dollars and cents, to pledge five hundred dollars to the work of the Lord. And she got more than three hundred dollars of it the same day and the entire amount and twenty-five dollars over in one week. Do not wait to become wealthy before you contribute liberally to the Lord's work. Riches may never come to you; and if they did, you would probably become more stingy than you now are. For the most part the cause of holiness is not supported by the wealthy but by the poor of this world, rich in faith, who are willing to sacrifice and believe God. "Lord, increase our faith" that we may not limit Thee."

WE LIMIT GOD THROUGH A LACK OF POWER.

"This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to birth and there is not strength to bring forth." Who is the preacher that has not witnessed with an aching heart the disconcerting spectacle of a church unable to get sinners under conviction and have a revival? We have no sympathy with the idea that it is impossible to have a revival unless all the members of the church are up to par. Such a view is narrow and unscriptural. But the fact remains that a considerable portion of the church must be in a healthy spiritual condition to have a genuine, far-reaching revival. It is a sickly type of converts that is produced by an unspiritual church. Cold professors may compass land and sea and make proselytes, but have a revival they cannot. Paul was so desirous of this endowment that he gloried in his infirmities that the power of God might rest upon him. May God so charge us with his presence as to make us living dynamos of supernatural strength. The antidote for limiting God is to abandon ourselves utterly to the possession and leadership of the Holy Spirit. It was this experience that sent the early disciples forth as flaming evangelists of the risen Christ and it is the only hope of the church today.

THE HOLY SPIRIT IMPARTS VISION.

"Your young men shall see visions." The success of our great movement is largely due to the fact that men and women filled with the Holy Ghost have had a vision of possibilities that made them willing to "go out under the stars" and hew out a kingdom for God and holiness.

THE HOLY SPIRIT BRINGS CO-OPERATION.

Hear the sanctified Paul: "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Truly Spirit-filled Christians are willing to go the second mile in service and sacrifice. The disposition to withhold co-operation, for insufficient reasons, from a good work savors of a lack of true religion. The spirit that will oppose and cause division over non-essentials is selfish, carnal, and devilish.

THE HOLY SPIRIT HELPS IN PRAYER.

"The Spirit also helps our infirmities: for we know not what we should pray for as we ought: but the Spirit himself maketh intercession for us with groanings which cannot be uttered." Such pangs of soul travail will frequently be felt by the sanctified heart. It was under such a dynamic urge that an illiterate and stammering blacksmith prayed down upon his community a wide-spread revival. It was through the passionate influence of the Holy Spirit that a little woman who had been an invalid for twenty years was able to pray to pass a revival in which one hundred were converted and her own body was completely healed. When the early church prayed the place was shaken. Indeed something is always shaken when a Spirit-filled people pray in the Holy Ghost.

THE HOLY SPIRIT INSPIRES FAITH.

"That ye may abound in hope through the power of the Holy Ghost." How easy to believe for the supernatural and expect success when filled with his presence. In such an experience our faith does not stand in the wisdom of man but in the power of God. Then we look not at the seen, but to the unseen; not at the temporal, but to the eternal; not at circumstances, but to the living God, who giveth us richly all things to enjoy.

THE HOLY SPIRIT GIVES POWER.

"Ye shall receive power after that the Holy Ghost is come upon you." Spiritual power must work in and through men, and is not an abstract something that may be had separate and apart from God. Paul prayed that God would grant the Ephesians "to be strengthened with might by his Spirit in the inner man." If we are short on power, it is because we are lacking in the Spirit's manifestation. If our strength is not equal to the task, let us wait in his presence to be so anointed that we may go forth conquering and to conquer through Christ.

YOU MAY BE WONDERING

MRS. H. C. MORRISON.

HOW you can do some good! You are not in touch with the people, nor do you know just where the needy ones are, so I am bringing some suggestions to you that may help to solve your problem.

You have noticed our Special Fifty Cent Offer in THE HERALD in which we give you the opportunity to make some one's life brighter by placing in their hands the weekly messages of THE HERALD. You do not have to go outside your door in order to do this, but simply send us the amount you feel led to invest and we shall attend to the rest.

Jesus gave some very encouraging words to people who were, like yourself, seeking to lift up the hands that fall down, and to strengthen the faith of those whose circumstances in life may not be the most inviting. There are many behind prison walls who have been caught in the snares of the Devil who might be touched with a message that you may send them through THE HERALD. They have all the time they need, and will be inclined to read what may fall into their hands.

Then, there are dear hearts who are languishing upon beds of sickness in the hospitals who could be encouraged by reading some of the splendid articles THE HERALD contains each week. Your reward! It is sure, for Jesus has given you the guarantee that, "a cup of cold water given in his name" shall not go unrewarded. Jesus identifies himself with the suffering, needy one, when he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

That prisoner! Yes, Jesus loves him and longs for his salvation, and when you give to him Jesus takes it as done unto himself. Jesus went all the way to Calvary for that unfortunate man or woman, and he wants you to help them to know of the great love where-with he has loved them. But there is no way for them to know of his sacrifice, except through the ministry of loving hearts who, like their Master, are seeking the lost sheep upon the mountains of sin.

You cannot visit the sick as they lie inside those four little walls in the hospital, but you can make it possible for Uncle Sam to take the glad news to them. How one of those fine gospel sermons or articles would cheer that heart that, perhaps, feels almost like giving up the fight. Yes, there are ways to help, as we have suggested, and I believe there are many who will want to invest part of their tithe in this way. If you do not

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Do You Want to Gladden Some Lonely Heart?

In passing through our stock room the other day, I noticed they were unpacking some New Testaments. I examined one and found it to be one of the choicest Testaments I ever saw, very large print, good binding, and

what many Testaments do not have, the Psalms in the back. A wish came into my heart that every person whose sight was dim, might be the possessor of one of these Testaments. I asked the business manager what the price was, and to my amazement, found that they were only \$1.00; the price, to be sure is more, \$1.50, but a special price has been put on this special book in order to get them into the hands of as many people as possible. If there is one who reads this, who knows of an aged person whose life might be brightened with a gift of one of these beautiful Testaments, why not put in your order now for that person's birthday or Christmas present, or, just for the sake of making some one extremely happy as they are going down the western slope of life's journey. I hope we may get orders at once for numbers of these Testaments. I am sure you will be pleased with the book, and your heart will be repaid in the joy that the gift will bring to that dear old saint who sometimes wonders if any one really loves them. Remember, the price is only \$1.00, postpaid. Pentecostal Publishing Co. And the book is wonderful for its value.

Yours to help,
MRS. H. C. MORRISON.

THE WORLD CONFERENCE.

(Continued from page 6)

this age of critical testing. (2) To refresh the faith of the world's spiritual leaders through mutual fellowship in which points of agreement will be exalted around the undisputed Christ. (3) To examine ourselves and our methods in the light of testimonies and messages from our brethren and sisters who live under other skies, and thus to improve our grasp of realities and be more fully delivered from anything fictitious in our field of emphasis. (4) To seek in united prayer, a world-wide revival of pure and undefiled religion.

The simple themes essential to a personal full salvation will comprise the central idea, doctrinally. A diagnosis of sin, an emphasis upon repentance, faith, the new birth, and the sanctifying baptism with the Holy Spirit. The speakers on the program in the general meetings usually will be of that grade of intelligence which does not project an individual or sectarian theory in an offensive way. But there will be no iron rule saying that this or that doctrine shall be excluded from mention, and Christian tolerance will assure each speaker of perfect freedom to be himself when he presents his message to the conference.

Suitable auditorium space will be provided for exhibits of educational, philanthropic, and promotion work, with the privilege of sale of books, relics or commodities, from the various denominations, associations and institutions represented.

The above initial announcement has been approved by a fraction of the entire committee, representative of four denominations, and including the President of the National Association for the Promotion of Holiness.

JOHN PAUL, Ch'm.

Office: 1410 N. LaSalle St., Chicago, Ill.

Annual Meeting of The Board of Trustees of Asbury College.

(On account of our 4th of July skip this report has been delayed).



COMMENCEMENT at Asbury is usually marked with many high points of interest and moment; one of the outstanding events is the Annual Meeting of her Board of Trustees. They number thirty, hailing from all parts of the nation and foreign lands. A large majority of these faithful and sacrificing friends are usually on hand for this important meeting; this year was no exception, for they came from New York and California and from points between, near and far. Brother Ruth came from California, Mrs. Haskins, Dr. H. M. Shuman from New York, and Dr. Clarence True Wilson, from Washington, D. C., Dr. W. L. Clark, from St. Louis, Rev. John Thomas from Chicago, the Valade Brothers from Detroit, Mr. Brafford from Moundsville, Rev. H. A. Butts from Memphis, and Dr. V. C. Curtis from Mississippi. Space will not permit us to mention those loyal ones of our number closer home who are (using the slogan of our Alumni Association) "Always Assisting Asbury."

Our own and beloved Dr. Morrison was with us again and in his place in the Chair. His health seemed greatly improved. He looked well and preached better than any time we have heard him in recent years. He was again unanimously elected President of the Board.

President Akers gave a wonderful report before the Board which greatly inspired and encouraged all. After round-table discussion of Asbury's future with reference to her stand on Holiness, and standards for which she was raised up, Dr. Akers reaffirmed his desire and determination to keep the banner

of full salvation afloat at topmast, to keep Asbury hot at heart and effective on the field. At this moment the spirit ran high and all the Board stood and sang together heartily, "Praise God from whom all blessings flow."

W. W. Cary, Business Manager, rendered a complete and highly satisfactory report of his stewardship in the business office of the college. Words of commendation were expressed by numerous individuals and the Board went on record as to its appreciation and approval of the fine work done by Mr. Cary in administering the finances of Asbury College.

The general depression had to be considered, also the fact that here in Kentucky, the home of Asbury, we encountered the worst drought during the past year that had occurred in the history of the state. In spite of these facts his report was favorable and gave grounds for faith and encouragement. Practically each and every member of the Board gave some expressed desire to attempt, personally and otherwise, to assist Asbury with her finances during the ensuing year.

With mutual faith and confidence the Administration and Board of Trustees renewed their pledge of faith and hope for a bigger and better Asbury. The Board also fully authorized Dr. H. C. Morrison to establish and charter Asbury Theological Seminary, and elected him as President of the same. It is the aim of the Board to maintain Asbury as a high grade and accredited College with standards acceptable anywhere, together with Asbury Theological Seminary co-ordinated and co-operating, and to continue to send forth teachers and preachers to the ends of the earth fully sanctified and trained for the task.

Somehow, we feel that it is not asking too much of you, dear friends of the great Holiness Movement, that you pray often and earnestly for us, turn students our way, aid financially when possible, pray for the Administration and Board of Trustees, and come to see us as often as possible.

Friends, new and old, departed from the Commencement occasion saying it was "great to be here," and with reassurance that *Asbury Will Not Fail Him* who has raised her up, nor his people who have so loyally and liberally supported her through the years. Prospects for next year are most encouraging. Reservations indicate increased enrollment of new students and promise of the return of old ones for next year.

O. H. CALLIS, Sec'y.

Board of Trustees of Asbury College.

Indian Springs Holiness Camp.



DOWN in Georgia, just one mile from Indian Springs, Georgia's famous health resort, is situated Indian Springs Holiness Camp Ground. If the life-giving waters of these springs have brought health to the afflicted multitudes who have thronged there since the days of its savage proprietors, the Holiness camp ground bearing that name has been even a greater blessing to the thousands who have attended its ministry of healing for the sin-sick souls of men.

It was founded Christmas week of December, 1889, by the selection of a ten-acre tract on which the large tabernacle now stands. The first meeting was held in August, 1890, under a large tent, rented for the purpose. In 1893 it was incorporated under the laws of Georgia in the Superior Court of Butts County, under the name which it now bears.

Rev. W. A. Dodge, Rev. G. W. Mathews, and Rev. H. A. Hodges were the prime movers in the enterprise destined to prove such a mighty force in the on-going of the kingdom of God in the earth, even to its uttermost parts. Under their godly leadership the hand

of God was upon it from the very beginning; and "if God be for us, who can be against us?" Soon the Lord had raised up as their helpers such stalwart men as J. W. Evans, J. S. Betts, T. L. Thrower, Joseph Mabbett, Charlie Tillman, R. F. Burden, Rev. H. P. Meyers, F. C. Benson, M. D. Smith, and others whose names are written in the Lamb's Book of Life.

In such an undertaking, large funds were needed, and the Lord saw that such friends were not lacking. Through the love and liberality of those princely laymen, Betts and Evans, the present commodious tabernacle was made possible. It was their generous aid, coupled with the gifts of that godly layman, Wright Garbutt, that built the present hotel, accommodating more than 200 guests. Besides all this, the splendid water system on the grounds was the gift of Brother Betts. More recently, the substantial cement floor and the beautiful and comfortable pews, were the gift of that outstanding layman in Georgia Methodism, R. F. Burden, now the honored president of the Board of Trustees. The useful and attractive waterproof enclosure for the tabernacle was from that devoted friend of the cause of holiness, M. D. Smith. The attractive and comfortable Singers' Cottage is from the loving, generous heart of that elect child of God, Miss Maud Jones. Numerous smaller contributions, but no less generous, from a host of friends of holiness throughout Georgia and elsewhere have made possible the splendid Young People's Tabernacle, the Dodge Memorial, for the free entertainment of pastors, the Mathews Memorial, for the free lodging of pastors' families, the Parsonage, for the free lodging of local preachers and other workers, the Workers' Cottage, the Boys' Camp, two large buildings of 24 rooms each for light housekeeping, added lands, needed repairs, rest rooms in different parts of the grounds, a sewerage system, a light plant, etc. Approximately 100 other cottages privately owned furnish accommodations for some 1500 people on the grounds. Hundreds—even thousands—come in cars, returning home for the night, making this the largest camp in the South, and one of the great holiness camps of the country. As those with eyes to see view the beautiful grounds of this encampment, and survey the achievements of the past, they can but feel, "Behold what God hath wrought!"

The date of the approaching encampment is August 6-16. The leaders this year are, Dr. H. C. Morrison, Rev. Joseph H. Smith, and Dr. John Paul. Dr. J. M. Glenn will have charge of the work with young people and that with children. Charlie D. Tillman will be in charge of the music.

Mrs. T. H. Clarke, of Seabastain, Fla., will have charge of rooms. Rates for two in room, \$1.75 each a day. More than two in room, a slight reduction is allowed. Others coming for meals, 50c each. Write her at above address until August 1st, for reservations, then Flovilla, Ga., care camp ground.

Friends of holiness everywhere are earnestly requested to join us in prayer that the approaching meeting may be the best of all history.

J. M. GLENN, Sec'y.

IN THIS BUSY AGE

young women who are struggling, trying to live Christian lives, need a message of encouragement—a message that really creates in one a desire and determination to find time for the deep devotional life.

The little book, "Mary of Bethany," is one of the fullest, richest messages on the devotional life we have read. She had nothing too precious for Jesus and to read this wonderful little book will encourage, inspire and enrich any heart.

The price is only 25c, or 5 copies for \$1.00. Order some to hand out just for the good they will do. It will be doing good preaching. Pentecostal Publishing Company, Louisville, Ky.

---GLEANINGS FROM THE EVANGELISTIC FIELD---

KODAL, INDIA.

Dear Friends of The Herald Family:

A little over fifty years ago the renowned Bishop William Taylor of the Methodist Church came to India on one of his missionary trips for which he became so famous. His purpose and object were to do work among the Indian people, speaking through an interpreter. When he arrived in Bombay he was greatly impressed with the need among the English-speaking people, especially the Anglo-Indian, a race which has arisen in India as a result of intermarriage between Europeans and Indians. The thought came to Bishop Taylor, Why not bridge the gap between the west and east through this group of people? So he began revival services among the Anglo-Indians with the hope that God would raise up a host of workers who, in turn, could be used to evangelize the Indian people.

Campaigns were held in a number of the big cities with fruitful results. Like a mighty fire the revival spread and great numbers were won to Christ. Churches were immediately organized to conserve the results and today these churches are still carrying on.

It was our privilege to hold services in some of the churches founded by Bishop Taylor. Last week we wrote of our campaign in the Bangalore Church which has been a spiritual center and was started when he first came to India. Following this series we went to Madras for a three-day campaign in Vepery Church. Rev. Hilmar, the missionary pastor, gave us a warm invitation to come to Madras for a revival, but owing to limited time we were only able to remain for three days. At the very first service the church was well filled and the crowds kept increasing. We found a great hunger for the gospel and with every invitation a large number of seekers came forward for prayer. The presence of God's Spirit was very manifest during our short stay and many were blessed.

We also stopped off in Bombay but were only able to stay there one day and night. Rev. Clark, of the Bowen Memorial Church, another church founded by Bishop Taylor, arranged a service for us on the night we were there. A good crowd came out and filled the church. We would have liked very much to have remained in this city for a two-weeks' campaign for we realized an intense need and a real yearning for a Holy Ghost revival. Bishop Badley invited us to stay at his home over night and his good wife and daughter did everything in their power to make us comfortable. We found the Bishop a very spiritual man and very enthusiastic for an evangelistic program. The Methodist Church in India is greatly blessed with bishops of real missionary vision. Bishops Robinson, Badley and Chitambar are truly men of God and our contact with these leaders has been a source of real inspiration and blessing.

The India Holiness Association and interdenominational organization, which has for its objective the spread of scriptural holiness throughout India, invited us through Brother Tracy, who is the president, to hold a holiness convention in Mahabeshwar, a missionary hill station near Bombay. There is a language school there and a number of missionaries come to find relief from the terrific heat of the plains during the summer months. The services were held in the Union Church every morning and evening for four days. Many heard for the first time messages on sanctification and holiness. Many manifested a deep hunger and some sought definitely for this second work of grace for cleansing and power, while others saw more clearly the teaching of the word of God on this subject.

Revs. Beels and McKay, of the Nazarene Mission, with their good wives, royally entertained us and our stay in their homes was a time of real spiritual fellowship.

God has opened doors on every hand for us and we are finding abundant opportunities for service in this needy field.

Please continue to pray for us.

Yours in His service,

Asbury College Foreign Missionary Team.
Crouse, Kirkpatrick, Erny.

MIDDLEBURG, PENNSYLVANIA.

From May 6 to 19 we held a meeting in The Pilgrim Holiness Church in Middleburg, Pa., the Rev. Robert H. Heckart, pastor. This meeting was held under rather unfavorable conditions. The membership was small and a goodly number of them lived in the country. The farmers were behind with their work, and some of them acted as though their work was more important than the work of soul-saving. The work of salvation began early in the meeting, and some very clear cases of pardon and purity were had. Then the rain poured constantly for two days and nights which proved another drawback. After the rain stopped the people attended in large numbers and the work of salvation was in evidence again. The attendance was largely made up of people from other churches in Middleburg and other towns and cities, a goodly number of them being members of Pilgrim Holiness Churches, together with the pastors of them. These rendered valuable service in the different meetings, and testified that they received blessings and help from them. Some quite unusual cases of repentance, conversion, and entire sanctification occurred in the meetings and many Christian people testified that they received gracious fresh anointings. The last Sunday afternoon of the meeting was advertised as a rally of the

various Pilgrim pastors and churches from different towns and cities. The people came in large numbers and filled all available space, and the blessed Holy Spirit was consciously present to bless and save. To God be all the praise and glory. The pastor continued the meeting after we closed with them.

We had royal entertainment in the hospitable home of the pastor who, with his good wife, extended to us every courtesy and anticipated our every need. The pastor is a young man of diversified gifts, and already has become prominent in different activities of the church, and has made good in every place of responsibility in which he has functioned.

Two dates for meetings which we intended to hold have been cancelled, and any one desiring to have those dates should address us 1350 Grace Ave., Cincinnati, Ohio. J. L. Glascock.

OKLAHOMA CITY, TABERNACLE.

For nearly three weeks we conducted a revival campaign in the Oklahoma City Tabernacle. The singer was Prof. L. C. Messer, who used to travel with Bud Robinson. Messer is a live wire and a worker worthwhile. The special soloist for the campaign was the noted Virginia Shaffer. She is a talented singer and a deeply consecrated Christian. Her songs were greatly enjoyed by the people.

We met our old friend, Rev. T. J. Adams, formerly of Ozark, Ark. He attended most all of the services and stood by us loyally. He is a "tall sycamore" in the kingdom, big in body, gifted in memory and strong in the faith of full salvation.

We had the privilege of attending services at St. Luke's Church, the large Methodist Church, South, of which Dr. Forney Hutchinson is the popular pastor. Dr. Hutchinson attended the Tabernacle campaign several times. He treated us with great courtesy and cordiality. We met a number of former Kentuckians who greeted us with the old-time Kentucky hospitality, among them were members of the Lincoln county Adams family and Mrs. Jeffrees, sister of Rev. J. B. Kendall, evangelist.

At Purcell, Okla., we visited a life-time friend and old school-mate from the mountains of Kentucky, Mr. Hiram Garland and his brother Albert, of Hamilton, Ohio.

Rev. A. T. Puntney, an old Asbury boy, teacher in the State School at Edmond, Okla., attended the services and had us to address the Rotarian Club of his city. Dr. M. A. Beason, formerly of Meridian, Miss., has recently been elected president of the College at Edmond.

It was our privilege to attend chapel service at Bethany Nazarene College. It is a fine school and doing a great work. We took dinner at the hospitable home of Dr. A. T. Williams, one of the General Superintendents of the Nazarene Church.

We are now in a revival in the Methodist Church, Ruston, La., with the altar full of seekers. We go from here to Gibsland, La., and thence to Chicago, Ill., for a revival in Paul Rader's Tabernacle.

Yours in the work,

Andrew Johnson.

MIANGO, AFRICA.

Dear Friends: I wish you could have peeped through my eyes last night and seen what I saw flooded in the soft African moonlight. I am sure it would have moved your hearts to pity and to prayer. It was the death dance carried on by a group of raw pagans on some flat rocks under the full moon. But this is not the beginning of my story and I must go back to the why and wherefore.

In January Miss Moulding returned from her furlough in England and was stationed at Oro with me. Soon after this Mr. Playfair, our Field Director, insisted that I go for a rest on the beautiful Banchi Plateau of Northern Nigeria. Mr. and Mrs. Playfair, with little Clyde and me, made this trip in a Ford Station wagon. We were two weeks on the way and visited nine mission stations. In all we traveled about six hundred and fifty miles. A book could be written about this trip, but I can only give a few details.

Our first Sunday was spent at Patigi on the Niger River in the Mohammedan Nupe tribe. The new chief with his courtiers filled the humble mud church building and although he is a follower of the false prophet and came to church only to show friendliness to the white man, we know that the word of God which went forth that Sunday morning will not return unto him void, and we believe that some of the seed fell on good ground and will bring forth fruit. It was at Patigi when vainly trying to buy food that we were presented with some crocodile eggs. We broke one and decided we would leave eggs off of the menu that morning!

Our second Sunday was spent at Karu among the pagan Gburi tribe. What a difference we found between these simple, humble people and the self-righteous Moslems. We also found in many a real hunger for the word of God. Mr. Gibson, one of the missionaries there, is treating hundreds of natives for that most loathsome disease called yaws. Scarcely a family in that whole section is free from this terrible affliction. It is very contagious and most repulsive. We saw people with nose and ears eaten off and some whose faces had become featureless. Mr. Gibson treats them with a series of injections and is having marvelous success. In this way the love and friendliness of the natives are won and though they come to be made whole physically there are some who go away made whole spiritually.

Mr. Playfair's Ford was the first car to ever go in-

to Karu and you can imagine the stir it made among the people. Many were the grunts and "ahs!" and "ohs!" of wonder at the seeming magic of the white man. We had been told that it was impossible to get the car in and out of Karu. This news did not daunt Mr. Playfair, however, for there were only twenty-three miles of no road, over rocks, across dried-up river beds and through brush. With the help of willing natives, ropes, shovels and picks the car was safely taken through to a point about sixteen miles beyond Karu where we again had a road.

In our entire trip there was only one place where we were forced to go into the railroad, put the car on a freight and take a two-hour ride in the queer little Nigerian railway train. In our journey we had to cross many dried-up river beds, go through some shallow rivers with water above the running board and cross deep rivers on rafts made of logs placed on rows of native dug-out canoes and poled over. There were many crude bridges made of logs and soil, some extremely narrow and others looking very weak and shaky. After nearly going through one we decided to lighten the load afterwards by getting out ourselves and leaving all the risk with Mr. Playfair and the Ford.

As we did our traveling in the daytime we did not see many wild animals. We saw many types and sizes of monkeys. Mr. Playfair says that when he travels at night he sees antelope, wild dogs, leopards and lions. He almost ran into a leopard one night and was sorry afterwards that he did not.

Climbing the Banchi Plateau was most interesting. At one place there is an eighteen hundred foot rise in one mile of road. The scenery was beautiful and must be even more so in the rainy season, when all is fresh and green and the harmattan dust is not everywhere in the air. This fine sandy dust comes from steady winds blowing down from the Sahara desert in the middle of the dry season. It is very uncomfortable at times to nose, throat and eyes and also much to be dreaded by any who may have "that school-girl complexion." The harmattan looks like a fog in the distance and greatly limits the range of view.

The S. I. M. Rest Home is at Miango, four thousand feet above sea level. It is lovely and cool here, such a change from the heat we have had at Oro the last few months. The thermometer registers about 65 degrees each morning and evening and on one exceptionally cold morning was down to 50 degrees. When I first came it was such a change that I actually suffered from the cold, but now it seems delightful. There are ten missionaries here at present who have come for recuperation.

Josephine Bulfant.

WILMORE, KENTUCKY.

Dear Herald Family:

'Tis glorious to report another soul-saving revival. Yes, right in springtime, farmers never so busy, schools just closing, housecleaning, garden-making and yet, right in the face of all, the church was crowded from the start. Some nights Boosters with two and three trucks hauling scores of high and sixth and seventh grades, would pack that church with the young eager to hear about the One who had come to rift all clouds, take away every sorrow, unload all heart-breaking burdens, giving all smiles for frowns, joy for sorrow, turning laughter loose inside until we all rejoiced in seeing that red-blooded crowd of wideawake young people getting so blessed.

It is easy to pack the church and crowd the altar when God's people are willing to pay the price. There must be sincerity and sympathy. The young will listen if they are led by those who are really in earnest and not working up something for the numbers or a glowing report, and go into it for real salvation. We are praising God for this golden gateway through which hundreds are being led to salvation.

Let's all get to Lake Arthur Camp, July 10th to 19th. This is our sixth year with this glorious camp. That President is the man for that place. He is bringing that big camp to the forefront. Rev. Howell is a man who has great business foresight as well as hindsight. He knows how to plan for a growing camp. We had a great camp last year, the best in twenty-five years, the president said publicly.

We are slating for fall and winter revivals; just a freewill offering is all we ask. We go to a fine Baptist Church in October. We must do thorough work. Thorough work will build up the church; thorough work will be an asset to church, community and pastor.

Yours in his happy glad service,

Will J. Harney.

SCOTTSVILLE, KENTUCKY.

I am in the midst of a great tent meeting at Scottsville, Ky. Crowds are increasing every night and the interest is deepening. Numbers are coming forward for prayer. Friday night a number of Cavalrymen who were on their way from Camp Oglethorpe to Camp Knox, were at our services and many of them were touched and moved forward.

I find this, everywhere, that men are hungry for the gospel, but it is getting harder and harder to get enough engagements in our churches to keep constantly busy; but the Lord is not confined to the church walls. Anywhere, everywhere, he is seeking to make himself known. I am ready to go anywhere, with or without a tent.

W. E. Thomas.

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(Continued from page 1)

was still room at the supper table. Then the Lord said, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." He adds, that those who were first bidden shall not taste of my supper. Evidently the parable was intended as a rebuke to the Jews, to whom salvation was first offered, and who rejected it, and Jesus is opening up to them the future of their ruin. Having rejected God's invitation to salvation, God rejects them, and sends the Gospel to the Gentile world. He will offer the Gospel to the outcasts of humanity; those who are spiritually and morally maimed by sin, blinded with wickedness, and dwell in the neglected highways and hedges of spiritual destitution, shall be sought after and brought into the Kingdom of grace and mercy. But those honored people, those chosen ones, to whom he first appealed shall be left out for the starvation of their proud souls.

Jesus was speaking plain words here. The interested multitudes followed him and he turned to them with the words of the text. He puts the standard very high. They are to understand that men have permitted business and pleasure to keep them away from the Gospel feast. They have many excuses: One is busy attending to land; another is engaged trying out oxen; another is enjoying the companionship of the recently wedded wife, and thus Jesus teaches us that the world is preoccupied with money-making and pleasure-seeking, and refusing to come to him for salvation. He now sets up a very high standard. If a man will come to him, he must not permit his father, mother, wife, children, brethren and sisters, or his own life, to stand in the way of his surrender, consecration and devotion to his Saviour and Lord. "Then the text, "And whosoever doth not bear his cross, and come after me, cannot be my disciple."

Thus we see that the Christianity of Christ exalts itself over all religions. Over the claims of all men, all human occupations, all human affection, Jesus at once claims absolute supremacy. Those who would follow Jesus must first of all make up their minds to a great forsaking. They must cut loose from business, pleasure, family, friends, any and everything that would hinder genuine devotion, glad obedience, and zealous following of Jesus. This does not mean that the

Lord Jesus would not have us industrious, diligent in business, and affectionate with regard to all family ties and obligations; but it does mean that none of these things is to hinder us from a devoted following after him.

We must not overlook the fact that having broken away from any and all hindrances and incumbrances we are to take up his cross. Let it be remembered that the Christianity of Christ involves a cross, and the cross means crucifixion. It means death to selfishness. It involves painful separation and readjustment. The cross means that we are not to shun reproach. We are to be faithful disciples who are glad to bear witness to the godhead and supremacy of our Lord. We are to testify that he is our personal Saviour, that in him there is all-sufficiency; that he, and he alone, can pardon and cleanse and keep those who commit themselves to him.

It means much to follow Jesus. Jesus is moving. He is active. He is going and he does not have a place to lay his head. He is going into Jerusalem when he knows it means brutal treatment, stripes, a crown of thorns, a robe of ridicule, the spittle of hatred and the cross of agony. Those who would be his disciples must follow him when it involves misunderstanding, misrepresentation, loss of prestige and influence among the proud and worldly; when it involves persecution, loss of friends, loss of money, and, if God will it so, loss of life. Multitudes in the past have followed Christ when it has meant all of this, and we have not heard that they have ever regretted their devotion, the sacrifices they have made, the burdens they have borne, and the conflicts through which they have passed.

We have among us today a class of religious teachers who would have us modify the claims of our Lord. They suggest that we compromise with other religions, that we have a sort of piece-meal salvation, taking out the better part of the teachings of heathen philosophers and mixing it in with the teachings of our Lord Jesus. They would tone down the very sweeping statements of Christ with reference to his supremacy. They would hush up the testimonies of his disciples that he, and he alone, is the supreme Teacher, the only Saviour, and that in him all fullness dwells, and that all other religions must surrender to the sway of his sceptre and bow at the foot of his Cross.

It seems that much of present day Christianity has no cross; in fact, no Christ. It makes no sacrifice; it has experienced no separation. It knows nothing of death to the world and to self. We have multitudes of churchmembers about us everywhere who dress like the world, act like the world, seek their pastimes and pleasures with the world. They run after that which the world pursues and find their pleasure in that which the world enjoys. The teachings of Christ being true—and they are true—these people are deluded. They are not the disciples of Christ. They are busy with lands and oxen and wives, money-getting, pleasure-seeking, Christ-forgetting, and yet seek to comfort their deluded souls with the thought that they are the Lord's and in that Great Day will be accepted.

The Lord nowhere teaches that you can give him an hour in church on Sabbath morning and the rest of your time to worldliness. There is not a hint anywhere in his Gospel that you can give him a part of your money, be it a copper or a million, and give your heart to selfishness and sinful pleasure. The teaching of the chapter from which we take the text is comprehensive and clear; nothing can be permitted to come between the soul and Jesus. He must be first. He must be crowned Lord of all. This is not the exaction or whim of a cruel master; it is the supreme tyranny of an all-prevailing and unutterable love. It is the conquest of a love that gave itself to die to redeem men,

to win them, to draw them, to make them his own by a love that gladly surrenders, that joyfully consecrates, that follows carrying the cross with songs of triumph. Those who have made the separation, who have taken up the cross, who have experienced the marvelous thrill of the crucifixion of self, bear witness that they have come into a realm where the sun always shines; that they have found the pearl of great price; that they enjoy the companionship of a Saviour so great and glorious that every sacrifice is met with a blessing that far more than compensates for any and all denial and suffering.

Those who separate themselves from the world, if need be, break the tenderest ties of friendship and family relations, to go out with Jesus to bear his cross, to follow him through evil as well as good report, bear witness that they have found the fountains of life; that they have satisfied the thirst of their immortal spirits; that Jesus Christ is able to save to the uttermost and to meet and gratify all the longings of the human soul; that, like the ancient Apostle, they glory in the Cross, by which the world is crucified unto them and they are crucified unto the world.

Beloved, have you made the separation? Have you taken the Cross? Are you a true disciple of Jesus? Have you found in him rest for your souls? Do you experience the thrill of his love and power that saves to the uttermost? Have you committed to him that which he is able to keep unto that day when he shall appear and we shall appear with him in his glory? If so, you are blessed indeed. If not, make haste to make the supreme surrender, the entire consecration. Take up the Cross with its crucifixion and reproach; die to self, and arise in newness of life to follow Christ and shine with him forever.

Having a Good Time in the Woods



Some thirty years ago we opened a camp meeting on the old Morrison farm a few miles south of Glasgow, Ky. It was rather crude. We held the meetings for some years in a tent, and finally erected a tabernacle. The seats were uncomfortable boards, on poles, rough side up. But in spite of all these difficulties the Lord blessed us in the conversion of sinners and the sanctification of believers. We got two fine preachers out of those meetings who are now successful members of the Louisville Conference, and have won many souls to Christ.

The timbers of the old tabernacle were rotting away, the roof had decayed, and for some years the meetings had run down until it was practically out of use. Several summers passed without any camp meeting. When the Lord raised me up from my sick bed I went down, preached twice in the place; the people became interested and we tore down the old tabernacle and have built a new one. We got steel girders affording fine space without any posts. We have a good metal roof. Many of the neighbors gave splendid work, others made contributions, and for the past few weeks I have been down with a bunch of carpenters and some laboring men clearing up the debris of the old tabernacle, building a nice platform, pulpit and comfortable pews. Things are now getting in good shape, and some of us are believing that the Lord will do great things at Pentecostal Park, the name of the camp ground.

We had intended to hold the meeting in July, but being a farming community the people are very busy, so we have arranged to have the meeting August 20-30, covering the fourth and fifth Sundays. We are believing for the salvation of many souls. Join us in prayer.

We have built a summer house, very cheap, but will be a comfortable place for our workers to sleep. I handled nearly every piece of timber that went into it, and my health seemed to improve all the time. I spent my nights with my cousin, Mr. J. E. Watson, of Glasgow. We were up every morning a little after four o'clock and Cousin Jimmie took me and the workmen to the camp, where we were on the ground before six o'clock in the morning. I bought a quart bottle of sweet-milk, a small loaf of whole wheat bread and a half pound of breakfast bacon. At noon I cut me a forked stick, built a fire, broiled my bacon, made a sandwich of it with my whole wheat bread, washed it down with sweet-milk and had a real feast.

I plowed this ground fifty-six years ago; now there are beautiful trees on it; it is a lovely grove. There is one poplar tree growing where I plowed fifty-six years ago, that measures eight feet in circumference. It seems impossible that such a tree should grow in a half century, but we measured it with a tapeline, more than once. A number of fine poplars were cut off these grounds, taken to the sawmill and sawed into heavy timbers for the tabernacle.

I have had a delightful time in these blessed woods with the workmen. Several men gave me free days labor. My cousin, James Watson, worked a day in laying floor in the amen corners of the tabernacle. He is 76 years of age, straight as an arrow, and it was simply wonderful how that man could fling plank around and use the hammer and saw. It felt like a revival; the brethren were in such good humor and the love of God seemed to be on the place. It was great to be there among the scenes of my boyhood. I believe we have about as comfortable seats as I ever saw at a camp ground, except the splendid pews that our beloved Brother Burden gave to Indian Spring camp a few years ago. My heart is crying out for the salvation of the children of the men and women I knew and loved back in my boyhood. Remember the date, August 20-30. Pray for us.

For information, write to Josh Barber, Glasgow, Ky., Rt. 4. Visitors who want to stay on the ground should bring their bedding. We will undertake to furnish cots.

Your brother,
H. C. MORRISON.

Dr. Ridout's Itinerary in South America.

August 1—Buenos Aires, Argentina, care Rev. F. Ferguson, Gaona 2578, Buenos Aires, Argentina.

When work finished in Argentina, will go to Brazil. Address care Rev. W. G. Borchers, Rua Jose de Alencar 176, Campinas, Sao Paulo, Brazil, South America.

The Rev. J. C. McPheeters is doing a splendid work at Glide Memorial Church, San Francisco, and is attracting a large number of hearers every Sunday. He is faithful to every interest of the Church and carries out the program. On Wednesday, June 17th, he and many of his membership observed a Day of Prayer and Fasting, which our Bishops asked for. The first service was from 6:30 to 7:30; then there was a service from 9:30 to 10; noon service from 12:00 to 12:30; afternoon prayer meeting from 3:00 to 3:30, and the evening service from 8:30 to 9:30. At all of these services there was the administration of the Sacrament of the Lord's Supper, and during the day a goodly number of people were at the services and spent much time in prayer.—*Pacific Methodist Advocate*.

Don't You Want Some

extra copies of the fine Prohibition Number? We have printed an extra supply, believing the advocates of Prohibition would want to get some of them to distribute in their community. We let you have them at the rate of 3 cents per copy, or \$2.00 per hundred.

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In These Days of Backsliding and Unbelief

I wonder if we are recognizing the fact that we are OUR BROTHER'S KEEPER, and are seeking in every possible way to help them into a higher state of grace?

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Will you give a bit of your energy, or a portion of your tithe, in order to put THE PENTECOSTAL HERALD in the homes of your neighbors and friends? It will give them a taste for the higher and better things of life. It will stimulate in them a desire for a closer communion with Christ. It will warn them of the dangers of false teaching that is so prevalent today. What greater service could you render a friend than to stir up his or her heart with earnest desires to know more of the blessed Master?

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We Offer To Send The Herald

from now until January 1, 1932, weekly, for only 50 cents. We want you to join with us in this campaign, and place THE HERALD in at least ten homes, either by securing their subscriptions, or by sending us \$5.00 of your tithe money with names and addresses of ten persons to whom you wish THE HERALD sent for the next six months. And don't forget to pray that the paper may find fertile soil in which the roots of faith may spring up to higher and better living. We are counting on you, and it is through you only, that we can hope to accomplish this great and much needed work.

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For this great work, I promise to give \$. per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME

ADDRESS

OUR BOYS AND GIRLS

A KING WHO COULD NOT SLEEP

Mrs. Geneva Mendenhall.

In the Bible we read of three great Empires which rose and conquered all the lands about them, only to be overthrown in turn by some greater and more powerful nation. The first of these was Assyria, the kingdom which carried the Ten Tribes of Israel into captivity. The second was the Babylonian kingdom by which the kingdom of Judah was captured and the Jews carried away into a strange land. After the Jews had lived many years in the land of Babylon, the Persian Empire sent a vast army under the great commander, Cyrus, who took the city of Babylon, slew their king and set up Darius to rule over the city.

Among the Jews in Babylon was a very wise and brave man by the name of Daniel. He had lived in the king's court for many years because his advice was better and his wisdom greater than all the other wise men of the nation. Darius, the new Persian king, placed Daniel next in power to himself because of his great knowledge and understanding. This angered some of the other princes so that they planned a way to bring down the king's displeasure on Daniel.

Although the Temple had been destroyed and the city of Jerusalem was in ruins, Daniel turned his face in the direction of God's house and prayed to Jehovah three times every day. Knowing this, the jealous rulers persuaded the king, who was a vain man, to pass a law that for thirty days no one should pray to nor ask a gift or favor of anyone except the king. This foolish law pleased the king so he wrote it out and sealed it and sent word of it throughout the kingdom.

The jealous rulers watched Daniel and when he made his three daily prayers, just as he had always done, they hurried to tell Darius, the king. When Darius heard this he knew that the law was a mistake, but since the Persians never changed a law, he sadly and unwillingly gave the order for Daniel to be led to the lion's pit and thrown down to the wild beasts. Then the soldiers placed a huge stone over the mouth of the pit so that no one could let Daniel out.

That night a light shone all night in one of the rooms of the royal palace. The king could not sleep. He had not eaten nor tasted wine all evening but walked to and fro, back and forth, across the marble floor of his royal room. Before the sun was up the next day, he wrapped himself in a long cloak and taking his servant, hurried to the mouth of the pit. Having come to mourn, he was greatly surprised to hear Daniel's voice speaking to him. They drew Daniel quickly from the depths of the pit as he told them how God had closed the lion's mouths and made them gentle so that he was safe even in their midst. This made the king very happy and he sent out a decree through all the land for the people to worship the God of Daniel who was the only God who could save men.

Dear Aunt Bettie: I am a little girl eight years old and will be in the fifth grade next year. I live about a half block from Asbury College. That is the College I am going to when I get big. I was taking music lessons, but I stopped taking for the summer. I wanted to stop taking to have a vacation. I live in Wilmore five miles from High Bridge. I like to live in Wilmore fine. My daddy is pastor of the Methodist Church here.

Helen Davis.

101 Lexington Ave., Wilmore, Ky.

Dear Aunt Bettie: I am not a little girl or young girl, in fact, I have almost reached the half century mark, but I am young in my soul because "I am a child of the King." I enjoy reading your page ten in *The Herald*. I don't miss anything in this helpful messenger of God each week. We don't take the Sunday papers, of course, and only one other Christian paper, so Sunday afternoon we especially enjoy our *Herald*. I love little children, and I am so glad Jesus didn't

take a big man or woman and tell us we must be like them, but he said, "Unless you become as a little child." Isn't it sweet to think as a little child we can take everything, joy, sorrow, disappointment, sickness, trouble, and all our blessings to our Father and thank him for them and ask him to guide us day by day. God gave me three children of my own, two boys and one little girlie. Our boy is being trained for service in God's vineyard, my girlie is a missionary. I was so happy when Jesus asked me to give them to him.

Mrs. C. F. Eckman.
Atlanta, Ga.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am a little girl eight years old. I am in the third grade at school. I like my teacher very well. I have brown eyes and hair. I saw you and Bro. Morrison at the camp meeting at Wilmore. I like to hear Bro. Morrison preach. I will close for this time, with love to Aunt Bettie and the cousins. Please print my letter, Aunt Bettie, as this is my first.

Clara Mae Whitaker.
Rt. 2, Mt. Eden, Ky.

Dear Aunt Bettie: I am a little Georgia girl; was five years of age July 3. I want to join the happy Christian band of girls and boys. I am too little to read but my grandmother takes *The Herald* and she reads page ten to me. I enjoy the letters very much. I have a baby sister three. She is very sweet. I hope Mr. W. B. will not get this as I want to surprise daddy and mother.

Rosemary Jones.
Vinings, Ga.

Dear Aunt Bettie: Just a line to let you all see I am still among the living. I remember so many of you in prayer. Miss Tenry, are you still making hoods? Mae Woods (I remember not your name since married) what has become of you? Mrs. Earl Frantz, how are you? Mrs. Davidson, won't you please write to the Children's Page again, or address me, Protestant Home, Rt. 9, Wash. Ave., Evansville, Ind. I got one of your Gospels of St. John and enjoyed same immensely. I must now bid you adieu. May God's choicest blessing rest upon you all. Kindly remember us in your petitions to the throne of God. Yours in the mighty name of Jesus.

Lizzie M. Perry.

Dear Aunt Bettie: I think Aunt Bettie is just wonderful to let us have a whole page every week in *The Herald*. I don't see how any one can get along without it. I always read page ten. I praise the Lord there are so many boys and girls who want to live Christians. I can remember when we children would not think of missing Sunday school any more than we would miss eating our breakfast, and after coming from church and Sunday school and dinner over, we never went out to play but would take our paper and book and go upstairs to our room and read and keep quiet, for it was the Lord's day. Mother was superintendent of the Sunday school for eighteen or twenty years until she resigned in her old age. How I loved to hear her explain the lesson. Boys and girls, do you love your father and mother and do everything you can to make them happy? More than anything else in this world would I could kneel by my mother's side again in that quiet hour at twilight and listen to those Bible stories she would tell us about Daniel, how wicked men put him in a lion's den; and God closed the lions' mouths, and Daniel came out unharmed. She would tell us about Jesus, how he healed all manner of sickness, opening the eyes of the blind. She told us how he rose from the dead, and when the women came to the tomb, an angel sitting there said, "He is not here, he is risen." She would tell us how he lived in heaven now and sees and knows everything we do or say, and if we are not good and love him we are crucifying him again in our hearts. Whenever I taught Sunday school classes

I tried to bring them into a nearness with Jesus, to make the way so plain they could not reject him any longer. The first sentence our lips ever framed were, "Now I lay me down to sleep." Father and mother are singing now in the glory land.

Florilla Pinney.

Dear Aunt Bettie: Please, Aunt Bettie, make the children sit a little closer so that I can have a seat. Thanks! Daddy is a minister of the M. E. Church, South. I am not a Christian now, but I expect to be some day. I live on a farm of about 100 acres. I like farm life very much. One gets so much nice sunshine and the air he breathes isn't always filled with soot and smoke. Cousins, I must hurry home with these groceries, but before I go, see if you can guess my middle name. It begins with U and ends with S, and contains four letters. I shall send something to the first one who guesses it.

Pauline U. Campbell.
Rt. 2, Box 104, Rockhold, Ky.

Dear Aunt Bettie: Will you let a Virginia reader join your happy band? I have been reading *The Herald* for some time and am glad that my husband is a subscriber. I enjoy reading everything in it and find it a great help to me as I have been sick. I am able to read and am glad to say I am improving. I ask all the Christian readers to pray for me. God has wonderfully blessed me. He saved me from sin in early life and is so kind as to let me live. I am the mother of eight dear children; six are Christians, the other two are five and seven years old. My husband is a Christian, too. God bless all who prayed for my healing. I am much better. I love all God's people and pray for the sinners to learn to know how good it is to be a Christian.

Mrs. I. J. Jamison.
Potts Creek, Va.

Dear Aunt Bettie: Would you let a little girl from Illinois join your band of happy girls and boys? I have light hair and blue eyes. I am five feet tall and weigh 76 pounds. I am in the sixth grade. I have a little sister five years old. We attended the camp meeting at Cincinnati, Ohio, last year and expect to go again this year. Daddy is a landscape gardener for the I. C. R. R. We also have a greenhouse. I will answer all the letters I receive. I will send my picture to all who can guess my middle name, which begins with M and ends with N, and has six letters in it.

Esther M. Youngman.
808 W. Washington St., Newton, Ill.

Dear Aunt Bettie: Will you let an Ohio girl join your happy band of boys and girls? I go to Sunday school every Sunday. My birthday is February 3. I have brown eyes and hair. I am in the fourth grade at school. Louise Manley, I guess your first name to be Wilma. I hope Mr. W. B. is sleeping when this letter arrives. I hope to see this letter in print as it is my first letter. I will answer every letter I get.

Martha Henson.
Rt. 4, Wooster, Ohio.

Dear Aunt Bettie: Would you let a little boy from the rice city of Louisiana join the band of boys and girls? I am nine years old. My birthday is Feb. 21. I am in the third grade. I have a little brother four years old. I go to two Sunday schools, at M. E. Church in the morning, and at Mission Church in the afternoon. Mother and I take turns reading the Bible and having prayer. We read the Sunday school reading and talk about the lesson. Mother gets *The Pentecostal Herald* from a friend. My middle name begins with O and ends with N; it has four letters. Guess my name and write to me.

Jesse O. Morgan, Jr.
404 E. Jeannette St., Crowley, La.

Dear Aunt Bettie: Here comes a Tennessee boy to join your happy band of boys and girls. Grandmother takes *The Herald* and I enjoy reading page ten. This is my first letter to *The Herald*, and I hope to see it in print. I was fourteen years old Feb. 25. I was in the eighth grade this year. My school started in August. I passed and hope to attend Mountain City High next fall. I have two broth-

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ers and one sister. I live on a farm out from Mountain City at Silver Lake. Silver Lake is the only lake in Johnson county. It contains about five acres, and it is a good place to go fishing. Johnson county has its future for it has large beds of phosphate, and it is an ideal place for a summer resort. My middle name begins with H, ends with S, and has six letters in it. Who can guess it? I have brown hair and eyes, and I am five feet, three inches tall. I want to hear from some of the cousins.

Edward Willis.

Rt. 1, Mountain City, Tenn.

Dear Aunt Bettie: Will you allow a little Iowa girl to join your happy band of boys and girls? I am ten years of age. My birthday is August 5. Have I a twin? If so, please write to me. Who can guess my middle name? It begins with L and ends with E, and has six letters in it. I am trying to live as a little Christian. Here is a poem I have written:

Last night as I had gone to bed,
And covered up my poor, tired head,
I felt the darkness round me creep,
And soon my thoughts were lost in sleep.

Shall I now tell you what I dreamed?
I suppose you may laugh at me,
For I realize queer it seems,
Since I'm only a child, you see.

I saw the blessed God of all,
From his home above the skies,
Look down upon the world so small,
With those kind, holy, tender eyes.
Those eyes were brimming full of tears,

For sinners whom he wants to save,
For Jesus sees our future years.
In fighting Satan, friend, be brave.

When our God saw this sinful world,
And the sinners committing crimes,
He cried for them, God's truth he hurled,

At this poor world in sinful times.
Their hearts were pierced by God's true word.

And at his feet they all did bow.

Of Jesus' love they gladly heard
And wives and husbands made no row.
They rushed to God with tearful eyes.
Hard hearts were tendered, one and all;

Satan was taken by surprise—
God answers every sinner's call.

When I awoke I found that I'd
Received some of God's wondrous love;

In heaven I know I'll abide,
And oh! I'm glad God lives above.

Arlene Speirs.
Box 72, Farson, Iowa.

WANTED!

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FALLEN ASLEEP

HOLLY.

Our dear old friend, Brother Joe Holly, passed to his reward Feb. 21 of this year, at Peoria, Arizona. He was born March 4, 1856; was converted and united with the Methodist Church when he was eighteen years of age. He was sanctified about forty years ago and became a leader in the Holiness Movement. He was instrumental in leading more souls to Christ than any layman I ever knew. He was a man who was true to his convictions. When the fight against holiness started in Texas he joined the Holiness New Testament Church and lived in it until death. I never knew a truer, more devout man in my life. He was 75 years of age, lacking seven days, and was ready when the summons came. He leaves a wife and ten children to mourn his departure.

F. T. Pollard.

NAPIER.

On Saturday morning, Oct. 18, 1930, at 7:35 o'clock, the death angel visited our home and took from us our dear father, Fletcher W. Napier. He was born July 27, 1847, age 83 years, 2 months and 21 days. He was married to Frances E. Hanes, Dec. 24, 1874. She departed this life May 13, 1923, age 70 years, 4 months and 12 days. To this union were born eight children, three boys and five girls, all living except one daughter, and a number of grandchildren. He also leaves two living brothers. He professed faith in Christ in early life and joined Mt. Union of which he was a member for 67 years. He wandered back some and didn't live up to his duty, but was reclaimed and from that time lived a devoted Christian. I remember hearing him say just a little while before he departed this life that he had been holding family prayer for fifty years. He would pray much day and night, not only when he would call us around the old hearth-stone before we went to bed. Father has awakened me of a night so many times praying. Sometimes now I can almost hear him praying. I honor and love the memory of my father and mother. They have been a great inspiration to me and I would not give the recollection of them for mints of money.

They are gone but not forgotten,
Never shall their memory fade;
Sweetest thoughts shall ever linger
Round the grave where they are
laid.

The flowers I lay upon their grave
May wither and decay,
But the love I bear for them
Will never fade away.

No one knows the silent heartaches,
Only those who have lost can tell
Of the grief that's borne in silence,
For the ones I loved so well.

I shall never forget the advice my father gave me since I was a small child. He always tried to teach us children to do right and live for Christ. He lived a Christian life, and now his good teachings and Christian example are living after he has gone. They were like bread cast upon the waters to be gathered after many days.

Father was an humble man, plain, thoughtful, sincere and faithful. He possessed a depth of thought that was remarkable. The threads of honesty, truth and courage seemed to be woven into his very nature. Father had an unusually common memory, and kept it well. He had been a Sunday school superintendent in his church for a number of years. He was constantly exhorting the young people and children how to live. Some of the things he has said will never be forgotten.

We children have lost a loving father; a vacant place that never can be filled, and the church a faithful member. He took pneumonia fever and only lived a week. He was a patient sufferer. As long as he could talk he was telling saint and sinner how to live. It seems that all was done that loving hands and medical skill knew to do. It is hard to give up the dearest treasure on earth, but we know that we shall meet father and mother again if we live right.

His funeral services were conducted in the church he loved so well (Mt. Union) by Rev. I. W. Napier. His funeral was largely attended. His friends were numbered by his acquaintances. Father, I loved you in life, I love you in death, and so long as my life lasts I shall sweetly cherish your dear memory.

When our life's work here is ended,
Then we're coming by and by,
There to join the happy family,
In that Home beyond the sky.
His daughter,
Velva Napier.

CRUMP.

W. S. Crump, aged 84 years, recently passed to his eternal reward after an illness of one week. He had been a member of the M. E. Church for fifty years, and had stood for second blessing holiness as taught by John Wesley. When one of the family asked him how he felt, he said, "I feel like I shall soon be in glory." I never had a truer friend than Brother Crump, and I hope to meet him some sweet day in the land of unclouded day. He enjoyed the blessing of sanctification. God's ministers always found a welcome in his home. He suffered during a long lapse of years, but his sufferings are over and he is now resting on the shores of sweet deliverance. The funeral was held in the Hughes Springs M. E. Church by the pastor, W. D. Gray, and the pastor of the M. E. Church, South, Rev. R. E. Ledbetter. His body was laid to rest in Hughes Springs Cemetery. "Precious in the sight of the Lord is the death of his saints."

A friend and brother,
S. H. Golden.

REQUESTS FOR PRAYER.

A reader asks that all who read this, to please pray for her husband, that he may be brought to repentance and faith in Christ.

A reader asks that we pray for her and her family that they may rely more upon God, and for a young lady that she may find employment.

Mrs. A. G.: "Please to pray that I may have the peace of God in my heart and that my burden may be lifted. I am saved but want to be filled with the Holy Ghost. Pray for my wayward husband that conviction may take hold upon him, and that our home may not be broken up."

Prayer is requested for a mother of seven children who is in bad health that she may be healed, and for a sick daughter and unsaved husband. Also pray for a mother and three children that they may find work this summer so they can pay their honest debts.

Mrs. S. J. C.: "Pray for my son who never attends church; for my daughter who has passed through a severe trial, and for my husband that he may live closer to the Lord."

E. P.: "I want The Herald readers to pray definitely for me that I may be sanctified."

T. W. Fly: "Pray that the Lord may heal me of my nervous and mental trouble."

R. M. F.: "Pray for me that I may hold fast to the nail-pierced hand, and for others in my home, that they may obey God's word."

Pray for a revival in the town of Culpepper, Va. The meeting started July 4.

Please pray for God's intervention and for the divine healing of a girl who has suffered much. Her healing means much. She is saved and sanctified and is a firm believer in God. Also pray for her father who must, it seems, enter the hospital next week.

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Rev. Merle A. Hays, Young People's Song Leader, Greensburg, Ohio.
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Rev. H. A. Guiler and wife, Dorset, Ohio.

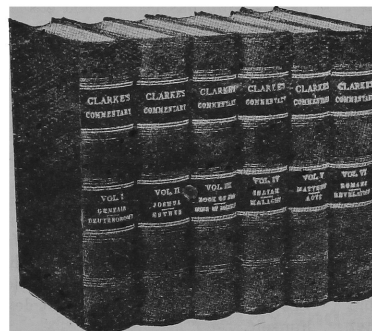
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Adam Clarke---Great Commentary



Dr. Clarke was one of a long succession of men who, in every age of the Christian Church, have applied the best energies of their intellect and heart to the study and interpretation of the Scriptures. The seven gifts which, according to Augustine, the true expositor of Scripture must possess—reverence, piety, science, fortitude, prudence, cleanness of heart, and heavenly wisdom—were his portions.

The studies of his earlier years always had a bearing on this great work. From the beginning he felt the need of being taught by God to understand his own word. Referring to this, he says: "No man ever taught me the doctrine I embrace; I received it singly by reading the Bible."

Sufficiently critical to aid the inquiries of the more serious student, and yet sufficiently popular to serve the purpose of general edification. He gives a lucid view of the several books of Scripture, as to their dates and authors, their scope and connection; he expounds the original text in a manner adapted to the deficiencies of the reader; he elucidates difficulties in chronology, history, and oriental manners; he develops the grand doctrines of revelation, and applies the whole to the great concerns of human salvation and duty.

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Louisville, Kentucky

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson IV.—July 26, 1931.

Subject.—Christianity Spread by Persecution. Acts 7:59, 60; Acts 8:1-4; Acts 11:19-21.

Times.—Not definite. Around A. D. 36, A. D. 43, and A. D. 64.

Golden Text.—Be thou faithful unto death, and I will give thee a crown of life. 1 Peter 2:10.

Places.—Jerusalem, Antioch and Babylon.

Introduction.—Pentecost introduced into the Church the Dispensation of the Holy Ghost; and from that day to this a New Testament Christian has been a person who has been regenerated, and subsequently baptized with the Holy Spirit; and a standard New Testament church is composed of wholly sanctified persons. A group of regenerated persons is on its way to entire sanctification, but cannot qualify for that standard until it has obtained that blessing. And herein lies the ground of persecution. As in the case of Ishmael and Isaac, the non-spiritual persecutes the spiritual. As long as the disciples were endeavoring to do their work without the baptismal power of the Spirit they were not a serious menace to Judaism; but when they were filled with his presence, there was in them a supernatural force to be reckoned with; and that reckoning meant fearful persecution on the part of the enemies of the cross of Jesus Christ.

Before his crucifixion Jesus Christ ordained and sent out eighty-two disciples to proclaim his gospel; but if they won a single soul we have no record of it. When they received the baptism with the Holy Ghost, everything underwent a change in their ministry. On that first day Peter's little sermon (little from the human standpoint, but mighty in God's view) resulted in the conversion of three thousand souls. Shortly after that event, there was another immense ingathering; although the record is a bit doubtful as to whether there were five thousand new converts, or a sufficient number to bring the multitude of disciples up to that figure. Day by day many were being converted, so that the Christian group was growing apace. We have no statistics; but some have reckoned that shortly after the days of the Pentecost the number of disciples in Jerusalem reached the number of fifty to sixty thousand. As there was no church organization, it is hardly probable that the apostles themselves knew the number of adherents to the truth.

This rapid increase in conversions to Christ aroused the envy of the Jewish leaders, and brought on persecution. There was mockery on the day of Pentecost, but no open persecution is recorded. When Peter was the means of the healing of the cripple at the Beautiful Gate of the temple, he and John were thrown into prison, but were released with threats and orders to speak no more in the name of Jesus of Nazareth. In the fifth chapter of The Acts we have an account of a very grave persecution that came near resulting in the murder of several of the apostles, if not of all of them. The number of the disciples was multiplying rapidly, and the jealousy of the high priest and his followers grew intense, for they were Sadducees who hated the doctrine of the resurrection which was being proclaimed by the apostles. Gamaliel's

sensible speech calmed the agitation and saved the lives of the apostles.

The persecution against the Church culminated in the stoning of Stephen after he had delivered his masterly discourse to his maddened enemies. He was gloriously imprudent—might have saved his life, if he had been more moderate in his remarks; but he would have lost his soul. Prudent men seldom accomplish anything worth while. See Mark 8:35.

Following the death of Stephen, persecution became more bitter than ever, heading up in one Saul of Tarsus, the arch-persecutor of the early Christians. He it was who sanctioned the murder of Stephen, and dragging both men and women to prison, gave his voice against them as a member of the Sanhedrin. He was so maddened against them that he persecuted them even unto strange cities, until the glad day came when Jesus unhorsed him on the road to Damascus. That was a blessed day for him, and a great day for the Church. But from that day till Nero had his head chopped off out on the Appian Way, the once mad persecutor had to suffer many things at the hands of those who had persecuted his Lord.

The Jewish rulers thought to destroy the Christians by persecutions; but they little understood the purpose and the power of God. The more they persecuted the followers of Christ, the faster they grew. Paul never forgot the shine on Stephen's face. As some one has said, persecution feeds the Church—"The blood of the martyrs is the seed of the Church." It has ever been thus. In our day church membership has become too easy and too popular. We need the fires of a bitter persecution to burn out a lot of dross, and to stir the heart of God's people. The early Christians won their biggest and best victories against the wildest persecutions. They faced the fires and beasts of pagan Rome, and overthrew heathenism. In more recent years Protestantism has braved the persecutions of Roman Catholicism, and has established itself around the entire globe. We have nothing to fear from persecutions. Let them come. Satan will but defeat himself.

Comments on the Lesson.

7:59, 60. Lord Jesus, receive my spirit.—Stephen did not believe in soul-sleep, but expected to be conscious in the presence of his Lord. Kneeled down.—If one is so afflicted that he cannot kneel down, then let him pray sitting or standing; but I must confess that I have heard few soaring prayers uttered by standers. They creep fairly well, but have no wings. Lord, lay not this sin to their charge.—Maybe he was quoting the words uttered by the Master when the Roman soldiers were driving the nails through his hands and feet. None but a follower of the Nazarene could utter such a prayer at such an hour. Stephen demonstrated the truth of Christianity in his dying hour. He fell asleep.—That is beautiful. In other places the dying Christian is spoken of as going to sleep; but it refers to the death of the body. The spirit will return to God who gave it, and will be forever joyously conscious in his blessed presence. I take no stock in soul-sleeping; for the Bible teaches no such doctrine.

8:1. Saul was consenting unto his

death.—The death of Stephen. Saul was a member of the high court that tried Stephen for his life. He voted against the prisoner. Except the apostles.—This is a puzzle. I can see no reason why the apostles were permitted to remain in Jerusalem when all the other Christians were scattered abroad. God's hand was in it. Philip, one of the seven deacons, went into Samaria and held a gracious revival there.

2. Devout men carried Stephen to his burial.—They buried his dead body; but he lived on in the Church more mightily than while he was preaching in Jerusalem. It was fitting that they "made great lamentation over him; for a great man had fallen among them."

3. Saul, he made havoc of the church.—There is a certain sort of beastliness about that sentence. The word havoc signifies devastation, utter ruin. He had no mercy whatever, but acted as a madman.

4. Went everywhere preaching the word.—There were no cowards among them. They all went to preaching, both ministers and laymen. I have a conviction that the Church needs something of that sort now, something to break up the stale ritualistic ice—any good thing to start a revival fire to burning.

11:19. Travelled as far as Phenice, and Cyprus, and Antioch.—When they got started the missionary spirit took hold on them; they went on preaching and establishing churches. Preaching the word to none but unto the Jews only.—Not only were they prejudiced against the Gentiles, and did not believe that salvation was intended for them; but it was in the plan and purpose of God that the Jews should have the first call to the Marriage Supper. The day would soon come when they would put it from them, and judge themselves to be unworthy of eternal life; and then God would send his messengers to preach to the Gentiles. That day came; and it was a sad one for the Jews. Blindness in part happened to them; nor has there been among them any great revival since; but Israel, thank God, shall have another call.

20. Men of Cyprus and Cyrene.—Descendants of Jews who had lived in those parts. Cyprus is an island in the eastern end of the Mediterranean Sea. Cyrene is in north Africa. Grecians.—These men seem to have been Greeks who had first been proselyted to Judaism, and then converted to Christianity; although some have contended that they were Jews who spoke Greek. That matters little. At the time of our lesson they were Christians.

21. The hand of the Lord was with them.—The hand stands for power. The Holy Spirit was in them; and that made them powerful soul-winners. I would like to repeat what I have so often said in these notes: The baptism with the Holy Ghost is the one and only hope for the church, and, through the church, for the world. Amen!

BIG STILL SEIZED.

The two largest illegal whisky stills ever seized in this country were captured in New York the other day by federal prohibition agents. The stills were in an old brewery, the front part of which had been transformed into a garage. They were hidden in the rear part and were estimated to have cost \$750,000. Agents also found 15,000 gallons of finished alcohol. Several arrests were made.



FOR SALE OR RENT!

Write to L. Reep, 306 N. Walnut St., Wm. Ky., for information on a 12-room house, or 4 family apartments. While you are attending Asbury College, you can pay your way out by sub-renting rooms or apartments. Will sell very reasonable. Engage this for September opening. Pasture and barn room for cow and chickens.

ANNOUNCEMENTS.

To those who are looking for a capable song leader and an excellent pianist for your camp meeting, you can secure them by addressing Prof. L. J. Phillips and wife, 413 Jefferson St., Gary, Ind.

Rev. Albert Cook, 1318 Coronada Terrace, Los Angeles, Cal., is available for meetings in all churches of any denomination who desire a revival. He held some good meetings in Northern Ohio two years ago and would like to labor in that territory again this fall. A free-will offering is all that he asks for his services.

A plan to solve the problem of evangelism through the summer has been born in the hearts of some of the pastors of the M. E. Church in the Alva District, Oklahoma Conference, for their respective charges in Byron, Yewet, Timberlake, Cleo Springs, Jet and Seiling. A tent was secured from the Evangelical Methodist League, Wilmore, Ky., the first meeting being held at Byron, Rev. Joe Himes, pastor. The interest and attendance increased daily: the last Sunday afternoon seventeen bowed at the altar, most of whom gave clear testimonies as to having received what they were seeking. The Bible teaching of sanctification and regeneration was emphasized and honored of the Holy Spirit. A good meeting closed at Cleo Springs, July 5. Prayer is requested for this campaign.

We will be glad to hear from any holiness folks that want to co-operate with an evangelist and his wife in establishing an old-fashion, second-blessing holiness church in their community. We preach a full gospel, including the pre-millennial coming of Christ.—Evangelist Samuel Thomas, 117 Eagle Drive, Indianapolis, Ind.

Prof. Blish R. Shaw, General Delivery, Los Angeles, Cal., has open dates as song leader and guitar player. He can assist in camp or revival meetings. Address him as above.

The Maumee Valley United Holiness Camp Meeting will be held at Napoleon, Ohio, July 23 to August 2, in the large camp meeting tabernacle located near the South Side Schoolhouse on South Perry Street. Engaged workers, T. Howard Jones, evangelist; singers and young people's workers, Miss Goldie Cornell and Miss Opal Flanders, of Athens, O. Missionary day, Thursday, July 30. This will be a united camp meeting of the various holiness churches of Northwestern Ohio. For information write Rev. C. C. McNall, 232 Brownell Ave., Napoleon, Ohio.

Methodist pastor and wife are willing to spend their two weeks' vacation, beginning July 27, in a revival meeting in Pennsylvania, Virginia, West Virginia, or Kentucky. Both preach and will take full charge of music, children's services, young people's services as well as regular revival services. Doctrinal standards same as emphasized in Pentecostal Herald. Entertainment and freewill offering. Write or wire Rev. Ray E. Harrison, Conesville, Ohio.

On account of change of dates, I have an open date starting July 19th, to assist in revival meetings as singer and young people's worker. Address me at Clinton, Ky.—Moody B. Cunningham, singing evangelist.

The Thirty-second Annual Camp Meeting of the Aliceton Holiness Camp will convene at Aliceton, Ky., July 30-August 9. The preachers for the occasion will be Mrs. E. D. Carlock, of Blairidge, Ga., and Rev. Charles W. Grant, of Whitesburg, Ky., who will lead the singing, and Mrs. Grant will preside at the piano. Rev. E. D. Corlock will lead the Young People's service. Address J. Hillary Finch, Pres. Aliceton, Ky.

AN EFFICIENT HELPER.

Rev. Sam Maxwell, professor in Asbury College, owing to a cancellation of a meeting, has from August 23 to September 23 open for engagements. This is a fine opportunity for any one who wishes a heaven-sent revival to secure a man who believes in and holds such revivals. Address, Rev. Maxwell, Wilmore, Ky.

SUGGESTIVE LETTER.

Dear Pentecostal Herald:

We greatly appreciate your messages of holiness, strong editorials, your courageous and aggressive fight for prohibition. We noticed a call sometime ago for all churches and organizations who desired to unite in the promotion of the doctrine of holiness, to plan some kind of connectional fellowship to give expression to this desire.

I believe there is a yearning in all of our hearts for such fellowship, and was glad to notice in The Christian Witness of June 25 the announcement of initiative plans for a World Conference for the promotion of holiness. The work being done at Asbury, Taylor, John Fletcher, beside many denominational colleges, is encouraging. The enemy will point out our mistakes with the hope of discouraging the work, but the Lord causes the wrath of man to praise him. Let us profit by criticism; it may be we are unable to see our faults and our friends may not have the courage or wisdom to tell us.

Wichita Camp Meeting.

We are looking forward to the Kansas State Holiness Camp at Beulah Park, Wichita, Kan., August 13-23. This camp has stood for interdenominational work, and for the strong, clear presentation of God's Word on all of the cardinal doctrines relative to salvation, without apology. We have a strong team of workers, and ask that our constituency pray that we may see a great victory in the salvation of souls. In an ad that will appear in this paper in due time, you will see our list of workers and needed information. We plead for the cooperation of churches, associations

and people, everywhere, who are interested in a great revival, to pray, attend, and support this camp in every way, possible.

Yours for the promotion of holiness,
J. E. Wilson, Pres. K. S. H. A.

AN APPRECIATION, HEARTFELT.

By H. H. Jones.

I want all The Pentecostal Herald readers to know how much I appreciate the way Dr. Morrison and all members of his Publishing Staff have stood by me in my effort to be of help to the 80,000 destitute coal miners in this southwestern section of Kentucky.

I am now forty-nine years old. When I was about twenty I attended Carvosso Holiness Camp Meetings in Todd Co., Ky., and heard Dr. Morrison preach. God blessed his wonderful messages and heaven and earth would kiss in those glorious services. My young heart was set on fire for the Kingdom of Christ under this holy preaching by Dr. Morrison, who quickly came to be one of the world's mightiest preachers—not solely because of his wonderful eloquence and fine personality, but because he laid his all on the altar of our Lord. Dr. Morrison, at that time, was young and strong in body, mind, and spirit; he has not changed, save to grow stronger. I have never lost that zeal and fire poured out on me in those days. That is why I'm working patiently with these 80,000 people who have so much propaganda of Satan sown among them.

I want to thank every reader of The Pentecostal Herald who has helped me in any way, either to buy a bucket of honey, or to send me money, or prayed for the success of the work. Dr. Morrison bought the honey and gave me money besides. The Pentecostal Publishing Co., has given me all the advertising I have done in connection with this missionary work. Dr. Morrison has written the appealing editorials just out of his big heart. Members of the Publishing Staff have bought my honey and sent me money. I want every one of you to pray that God will make it possible for me to spend the entire summer among these dear people, distributing the old clothing Dr. Morrison has asked you to send to Mr. T. O. Dillingham, Nortonville, Ky., and preaching to them in tents and teaching them in their hot huts. I want to show them what Communism is doing to hurt them. I want to get them to reach agreements with the operators, in the name of Jesus Christ and their starving wives and children, and be able to go to work this early fall. Please help me to save the bodies and souls of these people. If an agreement is not reached by early fall, I fear the worst for this coalmining section. The old clothing you send helps me, because it causes these people to love me and to love the church; it gives me access to their hearts, and thus permits me to be able to teach them and show them what to do. I shall have to have financial help if I give my time to these dear people. I am evangelizing without a set salary, and unless people with hearts of mercy make it possible, I will be forced to turn away from this destitute field and labor where I can make a living for my own family.

I want every one who reads this to get a new subscriber to The Herald at once and send it in, as a praise offering, for the help The Herald has given in this work.

HOLLOW ROCK CAMP MEETING

1873 TORONTO, OHIO 1931

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Located between the Beautiful Hills of the Ohio Valley three miles South of Yellow Creek, Ohio. Near East Liverpool, Wellsville, Toronto and Steubenville. Come, see and hear these messengers each day for ten days.

Thousands will be on their annual pilgrimage to Hollow Rock Camp this year. Eloquent, Scholarly and Fundamental Rapid-fire Sermons. Missionaries just back from the Dark Continent with stirring messages. Quartettes from different colleges.



View of Dormitories at Hollow Rock Camp.

WORKERS:

Rev. C. H. Babcock, Evangelist, Los Angeles, Calif.	Mrs. Edith Mackey Smith, Children's Worker, Perrysburg, N. Y.
Rev. E. W. Petticoord, Evangelist Los Angeles, Calif.	Prof. James E. Campbell, Song Leader Marion, Ohio.
Rev. Howard Sweeten, Evangelist Ashley, Kentucky	Miss Edwinna Wilson, Pianist East Liverpool, Ohio.
Miss Janie Bradford, Young People's Worker, Washington, Pa.	

JULY 30th TO AUGUST 9th, 1931

For general information write R. L. HOUSEHOLDER, 518 Trenton St., Toronto, Ohio.

Douglas Camp Meeting

57th ANNUAL MEETING FOR THE PROMOTION OF HOLINESS

July 17 to 27, 1931

REV. T. M. ANDERSON and REV. J. W. CARTER

Of Wilmore, Kentucky, will be Present

THE VAUGHAN RADIO QUARTET

Of Lawrenceburg, Tenn., will Sing at Each Service

PLAN TO ATTEND THE FIRST SERVICE

Concerning Rooms, Board, etc., write to Rev. N. J. Raison, Douglas, Mass.

THE LIFE OF THE HOLY SPIRIT.

By Rev. James R. McIntire, 1491 W. 51st St., Los Angeles, Calif.

What Others Say About the Book.
Dr. Charles Reign Scoville, Evangelist.

"The Eighteenth Century emphasized the idea of God the Father; the Nineteenth Century tremendously stressed in all Christian literature the deity, of Christ the Son. The Twentieth Century is naturally and fortunately emphasizing the personal presence of the Holy Spirit dwelling in and working through both the individual Christian and the church, the organized body of Christ. Your scholarly, scriptural, inspirational book, The Life of the Holy Spirit, is timely, born for kingdom interests in this crucial hour of human existence."

Rev. H. H. Peters, Secretary Illinois Christian Missionary Society.

"I would be delighted if I could give such publicity to your book as to enable you to sell many, many copies. It is a fine book, well written and with a great message."

The King's Business, Monthly Magazine, Bible Institute of Los Angeles.

"This is an excellent setting forth of the teaching of Scripture concerning the Holy Spirit. The book is good in theology and eschatology. It is free from extreme teachings. Its message is valuable and vital."

For sale by Pentecostal Publishing Company. Price \$2.00.

He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Ephesians 3:20.

Camp Meeting Calendar

ALABAMA.

Dothan, Ala., July 16-28. Workers: Rev. W. R. Quinton, evangelist, and Mrs. Quinton, song leader. Mr. J. R. Clarke, leader for children and young people. Sunday, July 19 is missionary day. Write Rev. C. J. Hammitt, D. D., Dothan, Ala., Rt. 5.

ARKANSAS.

North Little Rock, Ark., July 23-Aug. 2. Workers: Rev. Oscar and Mrs. Nettie Hudson, Dr. H. Otis Wiley and Prof. John E. Moore. Address Mrs. Ann M. Oliver, Dist. Sec., 621 Olive St., North Little Rock, Ark.

Beebe, Ark., July 10-20. Workers: Mrs. Diffe and Beasley, evangelists. Song leader, Rev. Earl Harris. Write R. A. Dodson, McKae, Ark.

DELAWARE.

Dover, Del., August 7-16. Rev. R. G. Finch, evangelist. Write Miss Louetta Holden, Sec., 314 W. Division St., Dover, Del.

GEORGIA.

Indian Springs, Florida, Ga., Aug. 6-16. Workers: Rev. H. C. Morrison, Rev. John Paul, Rev. Joseph Smith. Rev. J. M. Glenn in charge of work with young people. Charlie D. Tilden, director of music. Write J. M. Glenn, Sec., Florida, Ga.

ILLINOIS.

Kampsville, Ill., August 13-23. Workers: Rev. H. C. Allen, Rev. E. G. Grimes, evangelists. M. V. Lewis and wife, song leader and children's workers. Missionary service in charge of Mrs. Wm. Heslop. Write Mrs. J. P. Shuhling Sec., Kampsville, Ill.

Murphysboro, Ill., July 8-20. Workers: Rev. W. H. Fry, evangelist. Mrs. W. H. Fry, in charge of music. Write Rev. G. W. Roberts, Murphysboro, Ill.

Bonnie, Ill., August 13-24. Workers: Dr. Wm. G. Heslop, Rev. Warren McIntire, Prof. John E. Moore, W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.

Normal, Ill., August 29-30. Workers: Rev. J. C. Long, Rev. Chas. Stalker, evangelists. Mr. Burl Sparks, song leader; Miss Mary Vennard, children's worker. Write Mrs. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

Charleston, Ill., July 24-Aug. 2. Rev. W. L. Sarbrook, evangelist. Write Rev. Geo. A. Smith, 2221 Shelby Ave., Mattoon, Ill.

Sherman, Ill., August 6-16. Workers: C. B. Fugett and Burl Sparks. Write Burl Huddleston, 241 N. Douglas Ave., Springfield, Ill.

INDIANA.

Frankfort, Ind., Aug. 7-16. L. S. Hoover, W. S. Dean, evangelists. J. C. Brillhart in charge of singing. Write Frank Edwards, 558 S. Columbia St., Frankfort, Ind.

Silver Heights Camp Meeting, New Albany, Ind., July 30-Aug. 9. Workers: Rev. E. R. Overly and Gaddis-Moser Party.

Oakland City, Ind., August 21-30. Workers: Rev. Roland London, Dr. C. B. Macklem, evangelists. Rev. Kenneth Wells and wife, song leaders. Write Mrs. Maud Steele, Sec., Oakland City, Ind.

Alexandria, Ind., July 17-Aug. 2. Workers: Rev. D. E. Snow, Rev. R. L. and Pearl Rich, Rev. Chas. Stalker, and Rev. H. E. Forbes. Singing in charge of Southern Sacred Singers of God's Bible School. Address Beulah Park Management, Alexandria, Ind.

Indianapolis, Ind., July 23-Aug. 2. Workers: Rev. A. L. Ford, Rev. Otto Ducker, Rev. Garnet Jewell, Rev. Wm. Smith, Missionary Band workers, and others. Special singers, Rev. and Mrs. Howard Small, Hallelujah Quartet. Write Rev. O. H. Nator, Camp Sec., 101 Akron Ave., Indianapolis, Ind.

Monroe, Ind., July 26-Aug. 9. Workers: Rev. W. H. Johnson, evangelist, and Mr. and Mrs. R. A. Shank, leader in song. Address Mrs. Frank Smith, Sec., Monroe, Ind.

Greenfield, Ind., Aug. 28-Sept. 6. Workers: Rev. D. E. Wilson, Alvin Young, Kate McKinley, Hansel Williams, Sec., Rt. 6, Greenfield, Ind.

Ramsey, Ind., Aug. 13-23. Workers: Rev. Howard W. Sweetser, Rev. Virgil Moore. Leaders in songs, Kenneth Wells and wife. Write Geo. F. Pinaire, Sec., Ramsey, Ind.

Winchester, Ind., July 19-Aug. 2. Workers: Rev. Robert French, evangelist. Rev. and Mrs. C. C. Chatfield, song leaders. Address Wm. E. Barr, Rt. 2, Box 74, Winchester, Ind.

IOWA.

Keokuk, Iowa, Aug. 21-30. Workers: Rev. Paul Coleman and wife, Mrs. J. C. Coleman. Write Mrs. F. A. Oilar, Sec., 1027 Timea St., Keokuk, Iowa.

KANSAS.

Palco, Kan., July 24-Aug. 2. Workers: Rev. E. C. Oney, evangelist. A. L. Crane, song evangelist. Mrs. Chas. Sigle, children's worker. Write Bessie Foadable, Sec., Palco, Kan.

Stafford, Kan., July 23-Aug. 2. Workers: Evangelist T. C. Henderson; Song leader and children's worker, Mrs. T. C. Henderson. Address Mrs. Alpha Carter, Sec., St. Johns, Kan.

Bronson, Kan., July 30-Aug. 9. Bros. A. C. Watking, Ray L. Kimbrough and others in charge. Write P. H. McGhee, 743 S. Wilson St., Fort Scott, Kan.

Wichita, Kan., Aug. 13-23. Workers: Rev. Seth C. Rees, Rev. D. E. Wilson, Rev. Claude A. Watson, Evangelists. Prof. and Mrs. R. A. Shank, song leaders. Mrs. S. P. Nash, young people and children's worker. Write Rev. Jesse Uhler, Sec., Clearwater, Kansas.

KENTUCKY.

Carthage, Ky., August 21-30. Workers: Rev. J. E. and Ada Redmon, evangelists; George P. Woodward, chalk artist and young people's worker. Address J. R. Moore, Pres., Rt. 1, California, Ky.

Mr. Hope, Ky., July 17-28. Rev. B. A. Nelson, evangelist, with others to assist. Prof. and Mrs. W. C. Kinsey, directors of song and music. Write Robert Helphinstine, Sec., Goddard, Ky.

Lawson, Ky., August 20-30. Workers: Rev. Chas. Jacobs, Rev. C. V. Buxton, Rev. W. M. Weaver, Rev. C. and song leaders. Mr. Carmel Faculty. Address Miss Mary Vandiver, Sec., Lawson, Breathitt Co., Ky.

Central Holiness Camp Meeting, Wilmore, Ky., July 16-27. Workers: Rev. T. H. Gaddis, H. C. Morrison, preachers. Mu-

sic in charge of Moser Sisters. For information, address W. D. Turkington, Sec., Wilmore, Ky.

Pentecostal Park Camp Meeting, Glasgow, Ky., Aug. 20-30. Workers: Rev. W. P. Davis, H. C. Morrison and A. S. Beck, preachers. E. C. Milby in charge of music. For information, address Josh Barber, Glasgow, Ky., Rt. 4.

Aliceton, Ky., July 30-August 9. Workers: Mrs. E. D. Corlock and Rev. Charles W. Grant, Rev. C. Conard, young people's worker. J. Hillier, Finch, Pres., Corbin, Ky., July 16-28. Rev. John F. Owen, evangelist, and Rev. J. L. Schell will have charge of the music. Write to L. D. Rounds, Paintsville, Ky.

Callis Grove, Ky., July 21-August 9. Rev. J. R. Parker preacher in charge; I. H. Driskell, song leader; Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Kentucky.

MAINE.

Robinson, Maine, August 7-16. Workers: The President of the Reformed Baptist Alliance will be in charge. Rev. John Fleming evangelist, assisted by ministers of the Reformed Baptist Church. Write Rev. C. P. Hagerman, 192 North St., Milltown, Maine.

MARYLAND.

Denton, Md., July 24-Aug. 2. Workers: W. S. Dean and D. E. Wilson, evangelists. Music in charge of Mrs. Etta G. Hoffman. Eddie Patzsch, Rev. Chas. Stalker, and song leader; Prof. George Woodward, chalk artist, children's and young people's worker. T. S. Dixon, Supt., R. O. Musser, Sec. Address Rev. H. E. Uhrig, Denton, Md.

Gaines, Michigan, Aug. 28-Sept. 6. Workers: Dr. J. H. Brasher, Dr. C. W. Butler, Mrs. Blanche S. Francis, and Mrs. Grace B. Hencks, all full time. Write Mrs. Grace Millard, 614 Michigan Ave., East Lansing, Mich.

MICHIGAN.

Eaton Rapids, Mich., July 24-Aug. 2. Workers: Rev. Joseph Smith, Rev. Joseph Owen, Rev. John Thomas, Rev. Iva D. Vennard, Miss Mary Vennard, Rev. Lloyd Nixon, Rev. Morse Skinner. Write Rev. D. E. Reed, Albion, Mich.

Bellaire, Mich., July 23-Aug. 2. Workers: Rev. E. Boone, C. B. Greenman, Ila Bruce, Write Sec., Mrs. Effie Dingman, Bellaire, Mich.

Iron Mountain, Mich., July 10-20. Preachers: Rev. Geo. Bonard, Rev. W. Combella, Rev. Blanche Francis. Write Wm. Combella, Ironwood, Mich.

Romeo, Mich., July 31-Aug. 9. Workers: Rev. J. L. Brasher, Rev. T. M. Anderson, Rev. J. H. Owens, Rev. C. W. Evans, and Mrs. Kenneth Wells. Young people and children, Mr. and Mrs. L. S. Miller. Write J. H. James, Sec., Decker, Mich.

MISSISSIPPI.

Jonathan, Miss., August 16-31. Rev. W. E. Hark, Rt. 1, Box 1084, Leesville, Miss.

Waynesboro, Miss., August 14-23. Workers: Rev. D. H. Householder, Rev. and Mrs. R. Metcalfe. Address Mrs. C. M. Moody RFD, Waynesboro, Miss.

MISSOURI.

Hannibal, Mo., July 16-Aug. 2. Workers: Rev. Theodore Ludwig, Rev. Minnie E. Ludwig, preachers, children's workers, and sacred song illustrating artists. Rev. Harlow Reed. Write Rev. Harlow Reed, Hannibal, Mo., general delivery.

Hannibal, Mo., August 14-23. Rev. L. A. Windsor, evangelist. Write E. P. Phillips, 2117 Market St., Hannibal, Mo.

NEBRASKA.

Kearney, Neb., Aug. 20-30. Workers: Rev. J. Aycock, wife and daughter, Rev. R. E. Gilmore, Rev. E. O. Rice and wife. Miss Annabel Watts children's worker. Address Mrs. B. J. Patterson, Rt. 4, Kearney, Neb.

NEW JERSEY.

Glassboro, N. J., Aug. 13-23. Rev. R. G. Flexon, Rev. S. Lewis Adams and others. Write Mrs. W. Gallagher, Sec., 40 Myrtle Ave., Pitman, N. J.

Aura, N. J., July 31-Aug. 9. Evangelist Rev. Peter Wiseman. Deaconesses Richardson and Hazard. Singer, Rev. N. B. Vandal.

Belmont, N. J., Aug. 28-Sept. 7. Evangelists, Rev. John F. Knapp, Rev. John Thomas, Rev. J. F. Boughton. Singer, Rev. Charles C. Mourer. Male Quartettes from Asbury College and God's Bible School.

NEW YORK.

Houghton, N. Y., Aug. 13-23. Workers: Dr. H. S. Miller, Dr. John Thomas. Rev. and Mrs. C. I. Armstrong in charge of music, assisted by Cleveland Colored missionists. Write Mrs. Marie Fancher, children's worker. Write Rev. Walter Reddett, Sec., Lyndonville, N. Y.

Seven Oaks Camp, Stop 334, Troy-Schenectady Rd., Cohoes, N. Y., Aug. 2-16. Workers: Rev. F. O. Arthur, Rev. J. A. Ward, Song leader, Rev. Alvin Young; young people's worker, Mrs. S. A. C. Easley; children's worker, Miss M. P. Humphrey. Write W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.

Richland, N. Y., August 16-30. Workers: Rev. Fred Sumfield, Rev. F. E. Arthur, Rev. Bona Fleming and Tillie Albright, evangelists; Mrs. Florence Miller, song leader; Charles Sergisson, pianist; Miss Ida E. Biss, children's worker; Rev. George Warner, missionary. Write Miss Luella C. Hunt, Sec., Richland, N. Y.

Moers, N. Y., Aug. 1-16. Workers: Rev. John Thomas and wife, Rev. Raymond Bush, Rev. John Scholte, Rev. George Witte, Mrs. Tillie Albright, Rev. Arthur Gould, Cleveland Gospel Quartette. Address Kenneth F. Fee, Sec., Moers, N. Y.

Freeport, L. I., N. Y., July 11-24. Evangelists, Rev. Theodore Blsner, Rev. James Jones, Rev. Paul Hill, Rev. C. W. Butler, D. D. Missionary. Miss Pearl Congdon; song leader, Mrs. C. W. Butler. Write Mr. Robert L. Simpson; Street meetings, Mr. H. Willard Orlip. Write H. J. Cornell, 46-14 Burling St., Flushing, L. I., N. Y.

NORTH CAROLINA.

Connelly Springs, N. C., August 1-9. Workers: Mrs. John Paul, A. L. Stanford, R. V. Self, A. Burgess, Edith Crouse and others. Address Box 200, Connelly Springs, N. C.

OHIO.

West Onawa, O., July 25-Aug. 9. Workers:

Rev. E. E. Shelhamer, wife and family. Mrs. I. E. McCollm, Sec., West Union, Ohio.

Toronto, O., July 30-Aug. 9. Workers: Rev. C. H. Babcock, Rev. E. W. Petticoat, and Rev. Howard Sweetser, evangelists. Prof. James E. Campbell, song leader; Janie Bradford, young people's worker; Edith Mackey Smith, children's worker; Edwina Wilson, pianist. Address R. K. Householder, Sec., 518 Trenton St., Toronto, Ohio.

Sebring, Ohio, July 17-28. Workers: Rev. Joseph H. Smith, Rev. E. W. Petticoat, Rev. W. H. McLaughlin, Rev. Lawrence Reed. Music director, Prof. James E. Campbell; pianist, Miss Edwina Wilson; young people's leader, Mrs. W. L. Murphy; children's meetings, Miss May C. Garsuch. Write Rev. Raymond L. Bush, P. O. Box 45, Sebring, Ohio.

Portage, Ohio, August 20-30. Evangelists, Geo. B. Kulp and H. W. Sweetser. Music in charge of Edith and Ruth Bishop. Missionary Day in charge of The Oriental Missionary Society. Young people in charge of Willis and Viola Mills. Write to E. L. Day, Supt., Newark, Ohio.

Findlay, Ohio, August 6-14. Workers: Rev. F. Lincione, Rev. John Norberry. Music directors, Mr. and Mrs. E. M. Cornelius; children's worker, Mrs. Aura Smith. Write V. V. Thomas, Alvada, Ohio.

Mt. Vernon, Ohio, August 6-16. Workers: Rev. Paul S. Rees, Rev. S. H. Turberville, Rev. T. M. Anderson, evangelists; Rev. W. L. Mullet, song leader for Main Tabernacle, Rev. Merle A. Hays, song leader for young people's auditorium; Miss Anna McGhie, young people's worker; Miss May C. Garsuch, children's worker; Rev. H. A. Guiler and wife in charge of ring meetings. Address Rev. E. H. Shultz, Sec., 89 S. Broadway, Geneva, Ohio.

Massena, Ohio, July 16-26. Evangelists, Dr. Chas. H. Babcock, Rev. H. V. Miller, Prof. Kenneth Wells, Mrs. Eunice Wells. Rev. Chas. A. Gibson, Platform Mgr. Write Rev. W. R. Gilley, Sec., 2976 Cleveland Ave., Columbus, Ohio.

Greenville, Ohio, August 19-30. Evangelists: Rev. Paul Rees, Rev. B. G. Carries, Rev. Charles Slater. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Lima, Ohio, August 20-30. Workers: Evangelists: Rev. F. Lincione, Rev. L. A. Akers, Prof. L. J. Phillips and wife in charge of music. Address Fred Conrad, Sec., New Hampshire, Ohio.

Sharon Center, Ohio, July 24-Aug. 2. Workers: Rev. Wm. G. Heslop, Rev. Warren C. McGhie, evangelists. Rev. W. L. Mullet, song leader; Miss Anna E. McGhie, young people's and children's worker. Write Mr. R. D. Brown, Publicity Secretary, 41 Richmond Place, Akron, Ohio.

Quincy Park, Ore., August 6-16. Preacher, Rev. U. E. Harding; singing in charge of Rev. Fletcher Galloway. Write Mrs. L. Van Belinder, Sec., 919 Market St., Salem, Oregon.

Pennsylvania.

Belsano, Pa., July 30-Aug. 9. Workers: Rev. John Clement, Rev. Lawrence Reed, and others. Write S. Ward Adams, Sec., Belsano, Pa.

Conestoga, Pa., July 31-August 9. Workers: Rev. Joseph Owen, Rev. Chas. M. Dunaway; Song leader, Prof. W. R. Hallman; Evangelist Misses George and Lewis, young people's worker. Write C. A. Lockwood, 425 Second Ave., Pittsburgh, Pa.

Cittanning, Pa., August 13-23. Workers: C. W. Ruth and T. M. Anderson. Write Rev. P. I. Boarts, Rt. 5, Kittanning, Pa.

Reading, Pa., July 17-28. Workers: John and Bona Fleming, Kitch Sisters in charge of music. Write W. A. Dunkelberger, Sec., Reading, Pa.

Clinton, Pa., August 6-16. Evangelists, L. A. Reed, Fielding Howard, C. W. Butler. Eddie Patzsch, song leader; Millie Cadenbaugh, children's worker; Young people's workers, Barnes Sisters. Write L. W. King, 3020 Sacramento St., Pittsburgh, Pa.

Rhode Island.

Portsmouth, R. I., July 31-Aug. 9. Workers: Rev. C. E. Fugate, Rev. J. Glenn Gould, Chas. L. Slater, song leader. A. Cora Stoom, pianist; Miss Mabel Mosher, young people's and children's work. Address Henry Mosher, 21 Farewell St., Newport, R. I.

Tennessee.

Louisville, Tenn., Aug. 28-Sept. 6. Rev. John Fleming, evangelist. Rev. Eddie Patysch, singer. Mrs. Walter D. Fouché, Sec., Maryville, Tenn.

Rev. R. B. Rawls and wife, Rev. C. B. Smith. Mrs. Rawls will have charge of the singing. Write Joe T. Hall, Sec., Box 323, Dyer, Tenn.

Texas.

Pearl, Texas, July 31-Aug. 16. Rev. I. L. Flynn, evangelist, and Rev. W. Lawson Brown and wife will be the singers. Write R. L. Mesley, Sec., Pearl, Tex.

Scottsville, Tex., July 23-Aug. 2. Workers: Rev. O. H. Cailis and Rev. Jarrette Aycock. Mrs. Aycock and daughter will have charge of the music. Address B. P. Wynne, Sec., Marshall, Tex.

Noonday, Texas, Aug. 5-16. Workers: Rev. W. H. Vance and Rev. W. C. Mann. Song leader, Prof. John W. Davis. Address R. F. Dickard, Sec., Hallsville, Tex.

Vermont.

Johnson, Vt., August 21-30. Workers: Rev. E. G. Wilson, Rev. James H. Jones, and Rev. C. R. Sumner. Rev. and Mrs. W. L. Bramer will have charge of the singing. Miss Ruth M. Belmont, pianist. Write Rev. Clyde R. Sumner, Sec., Moers, N. Y.

Virginia.

Salem, Va., Aug. 28-Sept. 6. Workers: Rev. Robert Young, evangelist; Rev. V. Lewis, song leader; Rev. E. O. Rice, Secretary-Treasurer of the Oriental Missionary Society; Mrs. E. O. Rice, pianist; and Rev. Orville French and wife, missionaries from the Orient, who will represent the Missionary Society.

Buckingham County, Va., July 26-Aug. 2. Rev. J. L. Glascock, evangelist. Write A. C. Garnett, Jr., Sec.-Treas., Buckingham, Va.

Shackelfords, Va., July 17-28. R. G. Flexon, Shackelfords, Va.

Spotsylvania, Va., August 14-23. Rev. O. B. Newton, in charge, with others to assist. Address Mrs. B. K. Andrews, Sec., Spotsylvania, Va.

Wakenfield, Va., July 31-Aug. 9. Workers: Rev. O. B. Newton, Rev. H. C. Caviness. Song leader, O. M. Coches. Write F. W. Gay, Treas.

Locust Grove, Va., August 20-30. Workers: Rev. Moses Hayden, Rev. D. F. Dimick, Rev. L. B. Hudson. Gospel singers, Miss Frances Massey, Miss Lena Wilson. Write Mrs. L. R. Bowler, Sec., Locust Grove, Va.

Washington.

Tacoma, Wash., August 6-16. Workers: Rev. A. E. Boyd, evangelist; song leader, Wm. J. Murphy; young people's workers, Misses Mary Mills and Ethel Cowgill; children's workers, Mrs. Marjorie Votaw and Miss Byrl Ring. Write Mrs. Lottie M. Brown, Sec., 4811 McKinley Ave., Tacoma, Wash.

Spokane, Wash., July 23-Aug. 2. Workers: Rev. and Mrs. Arnold G. Hodgins, evangelists; Prof. E. Sylvester Weidman, director of music; Miss Gertrude Egbert, pianist; Miss Ruth A. Fogle in charge of the Junior camp meeting. Address Rev. A. O. Quall, Sec., Bellingham, Wash.

Wisconsin.

Racine, Wis., July 31-Aug. 9. Evangelists: Rev. A. F. London and Party. Write F. C. Hilker, 1825 Clayton Ave., Racine, Wis.

Hillsboro, Wis., July 23-Aug. 2. Workers: Jesse Wittecon, J. M. Hames, evangelists; Robert Conley, song leader; Steil Wood and Catrina Rure in charge of children, and Chas. Butcher and J. K. Peckham, leaders of the young people. Write J. B. Clawson, 445 Maxwell St., Barabara, Wis.

Oregon, Wis., August 14-30. Workers: Rev. Tilden Gaddis and the Musical Moser Maidens. Address Mrs. Jack Linn, Oregon, Wis.

Evangelists' Slates

ALBRIGHT, TILLIE, Evangelist. (238 2nd St., N. W., New Philadelphia, O.) Winchester, Can., July 7-30. Moers, N. Y., July 21-Aug. 16.

AYCOCK, JARRETTE. (2923 T. Froese Ave., Kansas City, Mo.) Crowley, La., July 10-19.

BABCOCK, C. H. Bentleyville, Pa., July 9-14.

BENNARD, GEORGE. (Hermosa Beach, Calif.) Ironwood, Mich., July 10-20. Machias, N. Y., July 26-Aug. 2. Entiat, Wash., Aug. 6-16.

BOOKER, HORACE A. (432 13th St., Canton, O.) Cambridge, Ohio, July 5-19. California, Pa., July 26-Aug. 9.

BUSEY, M. M. Lincoln, Ill., July 19-Aug. 2.

CARNES, B. G. (200 Morrison Ave., Wilmore, Ky.) Gouldsburg, Tex., July 1-19. Dublin, Tex., July 20-26.

CAROTHERS, J. L. AND WIFE. Bennington, Kan., Sept. 27-Oct. 11.

COLLIER, J. A. Brandenburg, Ky., July 5-19.

EDWARDS, J. R. (Elmore, Ohio, L. B. 29) Lima, Ohio, Sept. 27-Oct. 4-25. Sebring, Ohio, Oct. 4-25.

FLEMING, JOHN Reading, Pa., July 19-26.

GLASCOCK, J. L. (1350 Grace Ave., Cincinnati, Ohio) Buckingham, Va., July 26-Aug. 2. Homer City, Pa., October 4-18.

GOODMAN, M. L. (Burnips, Mich.) Boyne City, Mich., August 21-31.

HAMES, REV. J. M. West Chazy, N. Y., July 12-19. Hillsboro, Wis., July 23-Aug. 2.

HENDERSON, REV. AND MRS. T. C. (1221 N. Professor St., Oberlin, Ohio) Mitchell, Ind., July 13-19. Stafford, Kan., July 23-Aug. 2.

HEWSON, JOHN E. (127 N. Chester Ave., Indianapolis, Ind.) Lisbon, N. Y., August 2-16.

HOWARD, FIELDING T. (198 Timberlake Ave., Brainerd, Ky.) Sadiaville, Ky., July 19-Aug. 2.

IRICK, ALLIE AND EMMA. (Both in Okla.) Tilden, Ill., July 17-27.

JOHNSON, ANDREW New Castle, Pa., July 12-28. Bensenville, Pa., Aug. 15-25. Toronto, Can., Sept. 6-20.

LEWIS, M. V. (Wilmore, Ky.) Bluff City, Tenn., July 7-19.

LOWMAN, J. W. AND MAYBELLE. Casper, Wyoming, July 12-26.

MILBY, E. C. (Song Evangelist, Greensburg, Ky.) Kent, Ky., July 23-Aug. 2. Acton, Ky., Aug. 7-17.

OWEN, JOHN F. (262 E. 13th Ave., Columbus, O.) Corbin, Ky., July 16-28. Romeo, Mich., July 30-Aug. 9.

RUTH, C. W. (1290 Dominion Ave., Pasadena, Calif.) Stayner, Ont., July 30-Aug. 9. Kittanning, Pa., Aug. 13-23.

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SHALL WE HAVE MERCY OR SUFFER JUDGMENT?

By The Editor.

IT will be remembered that it was some forty years after the crucifixion of our blessed Lord Jesus Christ in the city of Jerusalem, until that city was besieged, captured by the Romans, and visited with a destruction scarcely ever known in the history of the world.

Our Lord Jesus saw this destruction coming when he stood on the Mount of Olives and wept over the doomed city. He had this in mind when, on his way to Calvary, he said to those who bewailed him, "Weep not for me, but weep for yourselves, and for your children." He knew that the judgments of God were bound to follow the rejection of his mercy.

It was ever thus, and always will be so. God offers mercy. He delays judgment, but when his laws are trampled under foot and his mercies are rejected, his judgments are sure to follow. "The judgments of the Lord are true and righteous altogether." They are fearful; in the nature of things, they must be so. When people will not have mercy their sins must have their full and awful measure of judgment.

There are only two things God can do with sin. One is, to pardon it; the other is, to punish it. Those who will not have the pardon must suffer the punishment. One of the most severe features of the punishment arises out of the fact that those who receive the punishment had pardon offered to them, but spurned it. When the punishment comes, along with it, they carry the memory that pardon was offered them, and they refused it, and because of this fact, they are compelled to say Amen to their condemnation.

A century and a half ago God raised up Methodism "to spread scriptural holiness over these lands." The men equipped for this task were mighty men of God. They had marked intelligence; they were students; they were consecrated; they were filled with the Spirit; they were on fire with an evangelistic zeal; they lifted up Christ everywhere as a mighty Saviour. They offered him to all men as a Saviour from all sin. They made much of the blood of the crucified One.

The message of the early Methodists appealed to head and heart; it aroused the intellect, made the people think, stirred the conscience, and impelled the people to pray. It quickened the emotions of sleeping and dead souls, set people to testifying, witnessing for Christ, and praising God for salvation. There was never anything more safe and sane than early Methodism, with its powerful preaching, its deep conviction for sin, its weeping penitents, the shouts of the saved multitudes, the pressing on of its converts for entire sanctification, which established the souls of the people in perfect love.

This powerful revival circled the globe, spread over the Christian world, and touched all the mission fields on earth. For a century it was indeed "religion in earnest." There is no way to estimate the blessing it brought to human souls, and the general benefit it was to society in all walks of life. Methodist preachers were indeed soldiers of the cross. Their very earnestness made them students of the Bible and the best books, and eloquent messengers of God to the people. They were known enemies of wickedness of every kind. They rode forth powerful crusaders against sin and worldliness, and Spirit-filled messengers of the good news of salvation in the precious blood of a Christ, mighty to save to the uttermost. They were soul-winners. People who heard them preach were cut to the heart and made to cry out, "What must we do to be saved?" Their ministry and lives made the children of God to hunger and thirst after righteousness. The revivals they held—and they were all revivals—touched and blessed all Protestant denominations, while hundreds and thousands of Catholics were won to Christ through their ministry.

There was a relaxation of the high tide of spiritual power; the rending of the nation, separations, strife, civil war, and a thousand evils contributed to the cooling of evangelistic zeal. There arose a generation who "knew not this Joseph" of original Methodism, with its doctrine and experience of personal holiness through the cleansing blood. God saw the marshalling of the hosts of evil and the coming of the floods of sin, and he lifted up a standard against them in the revival of the original doctrines, methods, and experiences of the early Methodists. He got ahead of the moving picture show, the lust for gold, the dance craze, the automobile war, with untold thousands, the World War, with its harvest of millions, and the following plagues of famine, disease and death. It was the purpose of God to give us a revival that would have stayed for a score of years the wicked influences, and prepared the world to meet the evil forces that Satan was raising up to carry on these wars against God and humanity, as we approach the end of the age.

The Holiness Movement was not a human invention; it was divine intervention. The war in Methodism against the doctrine, experience, consecration and life of early Methodism was one of the most ignorant and unfortunate movements in the modern history of the Church of God. The judgments of God are now manifesting themselves. The spiritual blight is beginning to be felt. Seminaries are teaching dangerous heresies; pastors and official boards have closed their churches against revivals. Young Methodists are being taught all sorts of false doctrine; the common people who once furnished a vast field for evangelism, out of which Methodism brought thousands to Christ into

better living, better homes, cleaner clothes, better food, better citizenship, from among whom came mighty men for the pulpit and strong, clear-headed citizens for civic life, and thousands of young people for schools, and colleges, the ministry and mission fields, are now being neglected; a part of them are being drawn away into most dangerous fanaticism, but the majority of them are furnishing fruitful soil for the sowing of the dragon's teeth of Communism, revolution, lawlessness, and conditions that will shake the foundations of society and, may break down the republic. The judgments of God are coming upon the earth, and the blind leaders of the blind are deaf to the mutterings of the thunders of indignation and the gathering clouds of a holy and just wrath.

One of the saddest features of this condition is an abatement of consecration, zeal and holy enthusiasm in the Holiness Movement, nor is it worth while to seek to hide our faces from this sad fact. The people have been browbeaten, on the one hand, by an unbelieving ministry, and trifled with, on the other hand, by an enthusiastic fanaticism that was as false at heart as it was unsound in head. There have been men with a good degree of culture, and a timid claim of the experience of entire sanctification, with an uncertain sound; the sheep have not known their voice; have feared to follow them, and there has been confusion, uncertainty, the appearance of ambition and selfishness which have caused the chariot wheels of full salvation to drive heavily. Many who were once aflame with glad testimony and holy zeal have become conspicuously quiet. They seem to have little protest left in them against wickedness, and almost no joyful testimony.

I came back from the mouth of the grave with a great conviction to build up a Theological Seminary. For months I have wept and prayed and written with an earnest cry to God's sanctified people to help build up this Seminary. We have a consecrated, sanctified group of Professors, a drove of sanctified young men who are longing for the advantages it affords, yet thousands of the Lord's sanctified people appear to be entirely indifferent; not a dollar nor a dime from them to help prepare a ministry to preach a full gospel. My soul is burdened and distressed. I know with all my head, and all my heart, and all my experience, and every faculty within me, that the gospel of Jesus Christ, as preached by the early Methodists, is perfectly adapted to the times in which we live and, if proclaimed by a blood-washed, Spirit-filled ministry, will attract the multitudes from the educated and cultured, to the most skeptical, lewd and lost among the wrecked and ruined outcasts. I know it is so for I have seen it done. It is being done where the full gospel has a fair opportunity.

(Continued on page 8)

MOUNTAIN PEAKS OF GOSPEL TRUTH.

Rev. G. W. Ridout D.D., Corresponding Editor.

I.



I am writing this article on the train in Chili, South America, as we speed through from the South to Santiago. Out of the train windows we see all day the snow-capped mountain peaks of the Andes. They look beautiful, especially, when the sun shines upon their snowy vastness and reveals their majestic cliffs and crevices. These mountains, if they could speak, would talk history of a thousand or ten thousand years. Long ere America was discovered by Columbus they were here. When Moses stood upon Sinai to receive the Law, the Andes stood guard over South America. When Alexander was conquering the Eastern world those mountains stood unconquered in the West.

II.

These mountains remind me of that range of revealed sublimities set forth in the gospel of our Lord Jesus Christ. They rise up in majesty and glory and make all other systems and religions look small and insignificant. Think of some of the great outstanding truths of Revelation.

The Adorable Trinity,
The Divinity and Lordship of Jesus Christ,
The Atonement,
The Great Redemption,
The Cross and its message,
Justification by Faith,
The Witness of the Spirit,
Holiness and Pentecost,
The Great Beyond—Heaven and Hell,
The Second Coming.

What an unfortunate thing has happened the pulpit of today; it amounts almost to tragedy. So many preachers have quit living within range of those mountain peaks of revealed truth and are spending their time and strength on phantoms of passing thought and reveries of modern intellectual speculations. They have left the mountains of vision and come down into the valleys of illusion and delusion, and when they preach no one is led up into the heights, no one is led to a holier faith in God, no one becomes more possessed of the full assurance of faith.

III.

Canon Lidden, that great evangelical light of the Anglican Church, preaching in St. Paul's Cathedral, London, in 1872, said in a sermon on Isaiah 25:9: "Great discoveries, great unravellings of truth in science, in literature, in geography as well as in higher subject matters have been, as a rule, the fruit of perseverance. The mountains of truth, if ascended at all, must be climbed by the virtues of patience and humility, one on either side of perseverance to lead the way. Nothing is more fatal than the offhand, peremptory spirit which takes up a popular subjection as if it embodied the wisdom of an entire philosophy, and at once disposed of the truth against which it is directed—the spirit which says so constantly, 'If I cannot see my way through this or that, then I will give up the whole matter.' Truth is too vast, too majestic a thing to be trifled with in this way; and they who thus deal with her miss her altogether."

"Tertullian said in his day: 'Our little children can answer the questions which are in debate among the philosophers.' We know who created this wonderful universe with all its mysteries of teeming life. We know who placed us here and why he placed us here, and how we may fulfil his high purposes respecting us. We know, too, how marvellous is his love to have committed such knowledge to such puny intelligences as ours. . . .

REVIVAL BLESSINGS IN CHILI.

The Holy Spirit works among all nations to produce conviction, conversion, sanctification. There is not much difference! At our meeting in Victoria, Chili, a woman at the altar was weeping very much. My interpreter talked with her; she was seeking the Spirit's baptism and her fear was that she had quenched the Spirit. At the close of one of the meetings a mother came up with joy bringing her daughter who had found Christ in the meeting. An ex-preacher who had gone into business told me he wanted the blessing I was preaching and that he hoped to get back into the ministry. The Spirit had showed him many things in the meetings. An educated German woman and her husband (both born in Chili) were at the altar for the Baptism of the Spirit last night. They did not get through, but she said she intended to keep praying until she got the blessing. She was greatly burdened for her relatives, all of them well to do people. She wants the power that will make her life a blessing.

Joy is always a characteristic of a real revival. After the meeting closed Sunday night a group of about fifty young people and others got in a group in the center of the church and with a banjo player to help, they sang song after song of rejoicing, and though it was nearly eleven o'clock at night, they were singing as we left the building.

In one of our meetings a large group of people, young and old, came into the Temple singing. They marched up to the altar, and all bowed; some one began praying and then they all broke out in audible prayer. It was to some folks, I suppose, a bit out of order, but a few events like that would take the stiffness and starch out of lots of churches, both in Chili and U. S. A. Those folks had enthusiasm for Jesus; they had been out holding an open-air meeting and they were bringing the fire into the meeting.

The audience last night was over a thousand people; the aisles were filled with people standing, and the altar space and pulpit steps crowded. After we preached there were so many seekers and people wanting to be prayed with that it was nearly eleven o'clock before we could get away. This is strenuous business, but every day I live I praise God I obeyed the inward voice and started for South America where full salvation evangelism has boundless opportunities.

George W. Ridout.

We have before us in our possession a body of *fixed truth, unchanging truth.*"

Among the ancient prophets of the Christian Church Justin Martyr takes a high place. He tells us that he sought the repose of his soul in many a philosophical system and, last of all, he sought Plato, but all failed to satisfy him. He says: "In Christianity I found, for the first time, the only certain and healthy philosophy of life. Gladly, if I could, I would impart to all the same dispositions which I now possess, not to forsake the instructions of the Saviour." He speaks of Christ as "The glorious Rock from which a living water ever flows into the hearts of all who seek through him the Father of all." Christ is the "Word of Truth and wisdom burning and shining brighter than the sun, penetrating by his rays into the depths of the heart and soul."

IV.

I think back of the pulpit of my youth and the sermons I heard and the sermons I read from such preachers as Spurgeon, Talmage, Parker, Simpson, Moody, Cookman, etc., they were freighted with the gospel and vital with divine certainties. No speculation, no mere human opinion, no human philosophy, but the wisdom and the Gospel of God in Jesus Christ. I often think that the pulpit of forty years ago was emphatically a more vital, eloquent, effective *gospel pulpit* than it is today. Thousands of pulpits utter no saving gospel today; preachers are preaching second-hand stuff acquired in modernistic seminaries and picked up by the wayside instead of out of the Word of God. Look over the books and periodicals read by the average preacher of today and it is small wonder that the pulpit is so devoid of great preachers.

I was reading of one of the Methodist (?) Bishops who said to a newspaper man that

he didn't preach theology any more. Strange statement for a Bishop whose vows required him to preach the doctrines of his church and the Word of God.

When a preacher refuses to preach theology it may be set down that he is preaching "another gospel." How does he stand in the light of Galatians 1:8: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Then Paul further speaks: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

One of the surest tests of a sermon is seen in its efficacy to lead souls to Christ. The modern gospel produces no conviction for sin; it leads no souls to the mourner's bench; it brings on no shouts of joy from souls newly redeemed from sin; it brings no power from on high to dead churches.

V.

Gibbon, writing on the Fall of the Roman Empire, mentioned as one of its causes that the "minds of men were gradually reduced to the same level; the fire of genius was extinguished." This states the case with us in this twentieth century—the tendency of modernism is to reduce everything to a common level. Take a group of graduates from a modernistic theological seminary; their professors have extinguished the inner light and the fire of spiritual genius in them and reduced them to a common level of doubt, distrust and disloyalty to the doctrines of revelation. They go to the pulpit with no certain message and they have no witness within themselves.

Then some have lost the vision they once obtained upon the mountain top with God. A good writer has said: "Recall the time when you knew without any doubt that the Spirit of God spoke to you and brought you to a state of mind where you saw what God wanted you to do. If you obeyed that vision, it would have led you on to an emancipation in your life. Obedience to a right vision always leads to a larger life, but it leads also to a life of more discipline. Every enlargement of vision has to be paid for by increasing concentration. Any experience which is out of the common-place rut has to be paid for in an added concentration of the life. There are moments in all our lives when

... the spirit's true endowments

Stand out plainly from its false ones."

"We are inclined to be ashamed of the vision we get because it marks us out as being different from other people, and we are afraid of being considered 'speckled birds.' The vision will mark you out as different, but if you take your direction from the vision, you will not only make a path for yourself but for others also."

VI.

In our meetings in Chili I have been strongly led to preach from the Acts of the Apostles and everywhere the Chilean preachers are saying loud "Amen" to preaching of this kind. Time and again have I declared that in the Acts of the Apostles the Lord laid down the plan and program for the church in all ages and among all nations. Many of their preachers feel that the greatest need of Chili is a real Holy Spirit revival of religion. The church in Chili is fast becoming independent of foreign missions; in fact, some of their preachers resent the idea of receiving foreign support. In a little while "foreign missionaries" (so-called) will be a thing of the past in Chili; the Hoover movement certainly demonstrates that when the church gets its Pentecost it can carry on without outside aid. Then again so many of the "for-

oreign missionaries" have been tainted with modernism and time is not long past when the native preachers and leaders hearing that a new foreign missionary was coming would at once begin wondering how much of a modernist he was; they naturally expected that missionaries trained in Modernistic Universities and Seminaries would be modernistic and they dreaded it.

They had a Union Theological Seminary here at Santiago. Money was raised for the building out of "Centenary" funds. An out-

standing Modernist from America was in charge. He ran it on modernistic teachings; young fellows were taken into it to train for the ministry who were totally unfit; result was that in a few years the thing dried up and the Seminary was closed and many a God-fearing, Bible-loving, evangelical Chilean preacher thanked God when the Seminary closed its doors.

Now my friends, as you read these things you are constrained to say: This condition of things is shocking. Exactly so! Yet please

remember these same things are taking place on mission fields in many lands. What can you expect of Mission Schools and Seminaries and Bible Training Schools when those in charge are trained in the most modernistic schools of the United States? They are bound to be modernistic in their teachings and spirit and their output is going to do more to withhold the growth of the church and the extension of the kingdom than a whole regiment of communists or a troop of free thinkers.

YOUTH PERSONALITY FILLED WITH THE HOLY GHOST

Rev. R. A. Young, M. A., B. D.

(Preached at Pacific Youth Convention)

"He breathed on them and said unto them, Receive ye the Holy Ghost." John 20:22.

"It seems to be but a small thing to be saved from sin,—I want to be filled with all the fulness of God."—Wesley.



I want to speak to this great gathering of young people on the subject, "Youth Personality Filled with the Holy Ghost." First, we will deal with the work of the Holy Ghost in Youth Personality; second, the purpose of modern youth being filled with God's Spirit.

Permit me, young people, to call your attention to this fact—all have personality, but all may, or may not, have the Holy Ghost. Much has been said about personality in the circle of educators, however vague and indefinite terms have been attributed, very often intangible to the mind of the student. Stripped of all the abstruse terminology and limbs, Personality is the outward expression of genuine, refined, sympathetic and virile manhood or womanhood. Genuine, because our modern youth readily detects the fraud, and the cheap things of life from the beautiful and spiritual.

WORK OF THE HOLY GHOST.

Who is the Holy Ghost? Jesus had drawn the disciples away from their fishing-boats, their places of daily employment, and inspired them with personal ambitions for holy living and service to humanity. As their leader, he directed their work and settled their doubts. While they were unlearned and weak, he inspired them with a mission deserving for priests and kings. Oftentimes Jesus hinted to them of his going away and assured them that, though he was to die and leave them, he was going to the Father to prepare a place, a mansion for them. But his going was not without a promise: He said, "If ye love me, keep my commandments. And I will pray the Father and he shall give you another Comforter, that he may abide with you forever." The Holy Ghost is a Divine Person, one worthy to take the place of Jesus Christ. Surely he must be wise and strong, tender and true, to carry out the mission of Jesus Christ in the destiny of humanity.

To be filled with the Holy Ghost, we must submit ourselves to the cleansing, purifying and sanctifying grace of the Holy Ghost. And though God does vitalize our personality, he does not destroy it when he fills us with the Holy Ghost. While Moses sacrificed the dignity of a prince, the riches of royalty and the luxury of a palace, he did not sacrifice his learning, his ambitions, his visions, his holy convictions nor his personality to be used in the hands of God to lead Israel out of bondage. Let it be settled forever that the Holy Ghost can dwell in the heart of modern youth without destroying personality.

This may be illustrated by the electric wire. How can the electric fluid or current fill and transform a dead wire into a live one which we dare not touch? How can a magnetic current fill a piece of steel and transform it into a mighty force which, by its

touch, can raise tons of iron. What electricity and magnetism do in iron and steel, the Holy Ghost does in the soul of modern youth who believe on Jesus, follow him wholly and trust him with all their hearts. This is what Mr. Wesley felt when he said: "I want to be filled with all the fulness of God." The Holy Spirit comes to dwell, to inspire, and to set the personality aflame with the very life of God.

Since we were made in the image and likeness of God, and since we want our personalities illuminated with light and life, and all our powers electrified with power divine, and since we want the steel of our personalities shot through and through with magnetic currents, so that by touching the world we may have a part in lifting it to God, let me call your attention to the text. Jesus is saying to us, as he did to the disciples, "Receive ye the Holy Ghost." Yes, the marvellous change in personality wrought by the coming of the Holy Spirit has always been, and still is, the challenge of thinking men down through the ages. Shall we continue to make them think?

Moses in his leadership, the writing of the Pentateuch, can only be answered in that, God's Spirit inhabited his human personality and directed his soul and life. St. Paul, the master mind of all times; his zeal for the Church, his epistles, his sacrifice, faith and loyalty, and his revelation of Jesus Christ, of which there is no comparison, can be answered only on the basis of human personality plus God—the Holy Ghost! Time nor space permits me to draw from the illustrious gallery of the saints to further reveal this fact. What God has done in the past, young people, he will do again for us in this great Convention.

WHY MODERN YOUTH NEEDS THE HOLY GHOST.

1. It is amazing beyond words how the Holy Ghost gives power to "overcome the world." The prayer of Jesus was, "not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." The world masters and enslaves youth who has not the Holy Spirit. The world, like a giant, offers to one, money, at the price of his conscience and character and he falls down and worships. To others, the giant world offers power, fame, pleasure, and American youth falls, only to be deceived. It took Pentecost to deal with Peter and James and John as to their places in the kingdom of God. It mattered but little whether the right or the left of Christ in his kingdom was to be their place, after they were filled with the Holy Ghost. The facts are, they would not have changed places with Herod the king, or with Caesar. Power to overcome the world is the birthright of every Spirit-filled child of God. Oh, that young people who are facing the colleges, universities and the merry-go-round of modern social life would now and forever crown the Holy Ghost in their hearts. Young people need the Holy Spirit to guide them through the uncertainties, dangers and duties of life. They need divine guidance to steer them through the many influences which seek to defect and mislead.

2. Youth needs the Holy Ghost to give "Power over the flesh." "Ye are the temple of the Holy Ghost," and God expects to live in the "house beautiful." What we call desires, passions and appetites are not, in themselves, sinful and only become sin when diseased and abnormal. The cure is the coming of the Holy Ghost in his cleansing power. Even then, they are avenues through which we may be tempted. When the soul of youth is out of harmony with God, sin seeks satisfaction in sensual excesses, and the unlawful gratification of carnal appetites, passions and desires. The purpose of the coming of the Holy Spirit is not to destroy these desires, but to purify and to regulate them. He reinforces the soul with the love of God and gives power over the fleshly appetites. Just as the electric current transforms the dead wire into a live one with power, heat and light, so does the Holy Ghost flood our bodies with divine life, light and power and grace to overcome. He destroys the carnal mind and gives us the mind of Christ.

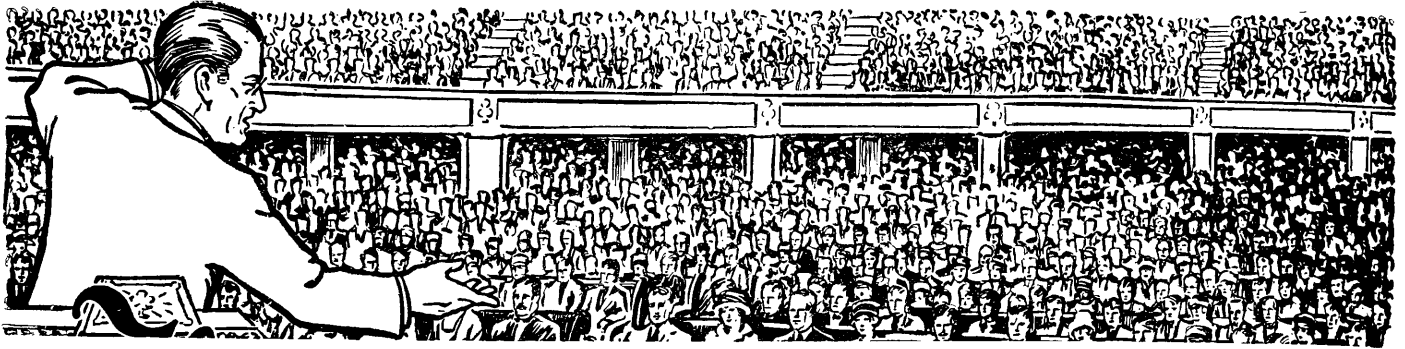
3. The coming of the Holy Ghost will also settle the question as to the power and personality of the Devil. The persons who deny the personality of the devil will also deny the personality of God. Young people, the Devil is no respecter of persons. After the baptism of Jesus, his first battle was with the Devil. He comes as an angel of light to deceive, and as a roaring lion to devour. However, the soul that is filled with the Spirit can outwit its chief enemy. Clad in the whole armour, we have the victory.

In closing, let me say, that mighty men inspire and train others to be strong and mighty in the battle for righteousness. David laughed at Goliath, for he was a forerunner of a race of fearless, invincible warriors and giant-killers. Was it not Moses who inspired that great host of God's people, toiling, sweating, begrimed, seemingly hopeless, to lift their heads and cry to God for help? Under his leadership they were inspired with a national spirit and soon they defied Pharaoh and his mighty armies.

Great lives are built on great promises. That promise is, "Receive ye the Holy Ghost." There is no other way to spiritual success. You may have the experience of a clean heart by admitting the presence of the Holy Spirit. Such an experience and acquaintance with God may be maintained, deepened and broadened by obeying God. Let us open all the faculties of our soul to the Holy Spirit and fashion our lives according to his truth and doctrine. Let us become co-workers with God, heroes of faith, leaders of men, builders of empires, teachers of righteousness, preservers of manhood and womanhood as a Memorial of Modern Youth.

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Joseph H. Smith.

"The King's daughter is all glorious within." Psalm 45:9.

WOMAN'S instinct for adornment is as constitutional as man's instinct for acquirement. As covetousness and avarice are but corruptions and perversions of acquisitiveness, so vanity, extravagance and immodesty are but corruptions of a lawful passion for beauty.

Bible injunctions concerning woman's adornment are not against the fact of her adornment, but as to the *where* and the *how* of it: Her propriety in adorning herself is thus recognized by Peter: "whose adorning let it be, etc.," again "Holy women who trusted God adorned themselves." And by, Paul: "That women adorn themselves."

Hence it would appear that God, who has in so many ways, and so many places, shown in Nature his own love of beauty, and has furnished so many displays of it for our admiration and pleasure, seems to have chosen woman as subject of best possible reflection of his beauty here on earth. Man may be his best sample of freedom and of strength; but it is reserved for woman to better exhibit his beauty. Beauty is, therefore, the precious treasure and the sacred trust of womankind. Yea, and it is a chief possible blessing or a bane. Second only to cautions and warnings against covetousness of men, are the counsels, admonitions and examples given concerning vanity and immodesty among women. Beauty has made for the ruination of many maidens, and the wrecking of many homes.

In Solomon's time, the brazen woman with her effrontery, and "the strange woman" with her seducings to the house of death, affected in extravagant form the beauty of her sex to lure her victims. And now, not only professional harlots, but the women bandits on our highways, the 'gold diggers' of Movie-dom, and the professional divorcees are chief patrons of the 'beauty parlors.' And some of these are the fashion leaders for much of the rest of woman-kind. It has ever been so that our greatest treasures are made the chief prey of the enemy of souls. Riches, not in themselves wicked, become the strong barrier to some in the way to eternal life. So, beauty—far from being evil in itself—is turned to blast the love and the life of many fair daughters of our land.

Chief among the perversions of the Beauty instinct stress is to be laid upon its *misplacement*. Instead of the *hidden man of the heart* it is turned *outward* to an exhibiting and an adorning of the body. Physical, instead of spiritual. Women forget that their body is but a transient cocoon from which is to burst directly a seraphic spirit that may vie in beauty with angels in the skies forevermore. They would adorn themselves with 'plaiting of the hair,' and 'wearing of gold,' and putting on of 'costly array'; and, at length, in effort to display their grace of form, they will stifle the voice of the guardian of their youth, and proceed to an im-

modesty of exposure that carries themselves and others to the very threshold of lustful license and vice. This is to woman's desire for beauty, what gluttony is to our appetite for food; what plutocracy is to possession of wealth; and what idolatry is to the temple worship of God. The deification of the body, to the desolation and defilement of the soul, is like the worship of sticks and stones in place of the worship of the true and living God. The perversion of Beauty from the inward to the outward; from what fosters the spiritual to what furthers the sensual, is the dishonoring of God, the debasement of woman, the defilement of society and the death of men.

And it is to be deeply regretted that the drift of the *beauty instinct* of the womanhood, and the *direction given to it for the girlhood of our day* is *outward*, rather than inward; to the flesh rather than the spirit. The clear and emphatic command of God's word is to "Let it not be that outward adorning." Specific samples are cited, as the 'plaiting of the hair'; the 'wearing of gold or pearls,' or the 'putting on of costly array.' And it is to be noted that these three (with the immodest exposure of some part or other of their bodily form that is almost certain to ensue) cover the whole circle in which the perversion of woman's beauty instinct has ranged in all generations and in every land. Depravity has many new fashions, but only a few old types. And God's own estimate of this farce of woman's real beauty is thus expressed in Proverbs 31:30: "Favour (or a fine form) is *deceitful* and beauty is *vain*."

And, perhaps, before we turn to the rightful place and sort of her true beauty, we shall do well to see *how flagrant this perversion may become*, even among the daughters of Zion, and *how vehement is God's displeasure towards it*. We will turn to Isaiah 3:16-24, and while the quotation is a little long, we cannot afford to omit any of it. Its outline so completely lists a modern woman's "Beauty" outfit, and its imprecations are astounding and alarming.

"Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings and the nose jewels, the changeable suits of apparel, and the mantles and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass that instead of sweet smell there shall be stink; and instead of well-set hair baldness; and instead of a stomacher a girding of sack-cloth; and burning instead of beauty."

"Their flesh, perhaps their greatest care, Shall into dust consume:

And they receive a just desert

For all that they have done."

But now let us turn to the real Beauty and the rightful Adornment of woman. This is properly: "The Beauty of the Lord's house," "The Beauty of Zion." "The Beauty of Holiness." (These all are Scriptural terms). Yea, the "Beauty of the Lord!"

Here we might note a seeming paradox; for of him, it is said: "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." And yet: "He is the fairest among ten thousand, and the one altogether lovely." Something like that is the Beauty of Women. Veiled, as it may be, with simple homeliness from the gaze of wanton eyes, it nevertheless blooms within with the beauty of the Rose of Sharon and the sweetness of the Lily of the Valley. Nor is this an unadorned or unjewelled beauty. "In the sight of God," the ornament she wears "is of great price." Beside it, gold and pearls and diamonds vanish into insignificance. As an *heirloom*, it is handed down to the household of faith by "the holy women of old." It is a *staple*, and always "becoming for the King's daughters, and that for all 'occasions.'" "It is the ornament of a meek and quiet spirit."

And here are some of her *vestments*: "modest apparel," "shame-facedness," and "sobriety." And her wrappings are "good works." Some of these are specified as the "bringing up of children," "lodging strangers," "washing saints' feet," and "relieving the afflicted."

That elect lady, Susannah Wesley, of whose physique or physiognomy we have seen no picture, and have heard nothing at all of her wardrobe: but so beautiful was she, that Adam Clarke cites her by name as an illustration of the woman described in Proverbs 31:10-31. Such truly is the "Beauty of Holiness." No one can overestimate its worth or blessing. It is still fresh and lustrous when decrepitude and disease have bent and twisted the figure, wrinkled the face, parched the lips, and dimmed the eye. Her comeliness is never out of style, either for earth or for heaven. Like a certain lily, its bloom is most fragrant in the darkness of the night. Her jewels radiate on the pathway of her children long after she has gone above. As pure white diamonds show best in simplest setting, this true, inward Beauty of Woman appears the brightest in simplest attire and plainest home. The spirit, thus adorned, does not need to be diverted of its ornament, or invested with change of apparel to appear in the presence of the King.

None of God's beauties in Nature, nor any in Woman's face or form, are more than samples or shadows of his—and of her true and essential Beauty of Holiness. For it is written that: "Out of Zion, the perfection of beauty, God hath shined." (Psalm 5:2) What, then, is true of the Church as the Lamb's wife, is true of a good woman's real beauty. "The King's daughter is all glorious

within." Veiled in modesty, and arrayed in simplicity, she "appears" to best advantage in her regnancy in the home. For fading flowers of fashion, choose ye, rather my sisters, the Beauty of the Lord!

Heresy Today Not Orthodoxy Tomorrow.

Bishop Warren A. Candler, Atlanta, Ga.

ONE of the cant phrases of heretical preachers and teachers is that "the heresy of today is the orthodoxy of tomorrow."

The newspapers report a prominent preacher in New York as using this overworked statement. Evidently his purpose in repeating it is to bolster up some of his own eccentric preachments and liberalistic notions.

This favorite dogma of heretical men proceeds on the erroneous idea that revealed truth is of a changeable nature like the mutable systems of science and the fickle speculations of philosophy. But about the truths of a divine revelation there is a certain finality that in the nature of the case cannot belong to any of the conclusions of unaided human reason.

The science that was current in the days of Martin Luther is now obsolete, but the great doctrine of justification by faith is still true and ever will be.

The theories of electricity which were believed and taught fifty years ago are now derided as utterly untenable; but their passing away has not affected in the slightest degree the doctrine of Christ's deity.

Moreover, all church history contradicts the cant which declares that "the heresy of today is the orthodoxy of tomorrow."

The Apostles had scarcely passed away from the Church on to the "Church of the First-born" above when the variegated heresies of the Gnostics appeared. Has any form of gnosticism, from that day until the present time, been regarded as orthodox?

In the third century—about A.D. 250-260—Sabellianism was brought forward by Sabellius, a celebrated African heresiarch, who revived a subtle theory of the Trinity which had been taught and discarded before he was born. He gave it new standing by his ingenious explanations and specious arguments. But has Sabellianism ever attained the stability of orthodoxy?

Shortly after the middle of the third century the theories of Arianism were propounded by the famous author by whose name they are called. Arius was handsome and prepossessing in person, astute in debate, and eloquent in speech. For a season it seemed that the whole Christian body had discrowned the Christ and had gone after Arius, so much so that when the young deacon, Athanasius, opposed Arianism, it was said: "It is Athanasius against the world." In various forms the tenets of Arius have been revived; but in neither ancient nor modern times have his teachings become accepted as acceptable orthodoxy.

Nestorianism was a theological vogue from about A.D. 420 to A.D. 430. But it passed away, and lo it could not be found after its short-lived popularity.

So also Eutychianism, arose a little later, flourished for a time, and then withered away, never again to be revived.

In all the forms of heresy there is nothing to give it permanent acceptance by devout men of well-balanced minds. Our present-day rationalists, sometime miscalled "modernists," are in this state of "unstable equilibrium." They agree not among themselves, and often one of them reverses all his own teachings within the brief space of ten years.

The preacher in New York is teaching for doctrine many of the dogmas of Celsus which

Origen refuted overwhelmingly. Does the metropolitan parson vainly imagine that he can give them in this age the orthodox standing which Celsus could not impart to them in his day?

Dr. William E. Channing, who lived and preached in our country a generation ago, was vastly superior in both native ability and learning to the sensationalists who are trying to play the role of daring heretics at the present time, and his divergence from the tenets of evangelical Christianity was far less than their erratic lucubrations. But he could not win for his teachings recognition for orthodoxy. Even Channing's small detours from the main highway were too rocky to attract any considerable number of the faithful to walk therein.

There is no slightest reason for anticipating that the pratings of the puny heretics of our day can reach a more creditable and permanent position in the theological world than did the able dissertations of Channing. Far from such stuff becoming the orthodoxy of tomorrow, it will be lying in the confused rubbish of forgotten folly within the next ten years.

That symbol of doctrine which we call the Apostles' Creed has outlived all the heresies in opposition to it, and it will continue to live through all the years to come; for it embodies the essential principles of "the faith once for all delivered to the saints."

At the present time many are crying for what is termed "the reunion of Christendom." All concerned should bear in mind that the fulfillment of any such ideal must rest for its basis upon the Apostles' Creed—the only formula of faith universally accepted by all the great churches. If they cannot unite on that, there can never be anything that will so much as approach "the reunion of Christendom."

Certainly the changeful and kaleidoscopic dogmas of our heretics possess no unifying quality. On the contrary, they are disputatious and divisive. They are freakish forms of speculative philosophies; and nothing is more certain that the world will never accept freakish systems, nor follow theological freaks very far. Such systems attract attention as curios, but they never command abiding confidence.

"The heresy of today will not be the orthodoxy of tomorrow," any more than it is today. It will be discarded and forgotten tomorrow. Such has been the end of numberless heresies which have been exploded by the archaeologists in recent years.

For example, the Mosaic authorship of the entire Pentateuch was denied not so long ago on the ground that the art of writing was not known to the Hebrews. But tablets discovered have shown writing in Ur of the Chaldees as far back as the days of Abraham.

Statements of fact found the Old Testament which heretical critics declared for years to be incredible, have been verified by the archaeologists. Professor A. H. Sayce, of Oxford University (England) has said most truly: "Whenever the biblical history comes in contact with that of its powerful neighbors, and this can be tested by contemporaneous monuments of Egypt and Assyria-Babylonia, it is confirmed even in the smallest details."

In like manner heretical questionings of historical matter in the New Testament—statements in the Acts of the Apostles especially—have been shown to be utterly groundless. Though accepted most emphatically yesterday, they are rejected today, and will be derided tomorrow whenever they are recalled by informed persons.

For example, it has not been very long since the critics averred that St. Luke was in error when in his account of St. Paul's visit to Cyprus he called the governor of the island a "pro-consul," whereas the critics said Sergius Paulus should have been called "pro-praetor," because Strabo and Dion Cas-

sius named Cyprus as an imperial district, and its governor should have been called, therefore, a "pro-praetor." But later it was discovered that the same historian, Dion Cassius, had recorded that while Augustus did hold Cyprus as an imperial province for a time, he eventually exchanged it for another district, and thus it became a senatorial province, and "pro-consul" was the proper title for its governor. Still later, coins of the time were found, and these also called the rulers of Cyprus "pro-consuls." Still further, General Ceanola, in his excavations on Cyprus, came upon a coin bearing the inscription, "In the pro-consulship of Paulus." And so Luke was right after all, and it is evident that his narrative is no "pious make-up," or the writer would have fallen into the error of using the word, "pro-praetor," which had generally been the proper title for the governor of Cyprus, but was not the proper title when Paul was there.

The heretics of today are too hopeful by half when they dream of being considered orthodox tomorrow. They will hardly be considered at all tomorrow.—*Alabama Christian Advocate*.

Thinks Prohibition Number Fine!

My Dear Dr. Morrison:

I began reading THE PENTECOSTAL HERALD in May, 1898. It has been a source of great helpfulness to me and my ministry furnishing much meat for the thoughts of my mind, the meditations of my heart and the words of my mouth. For these 33 years every issue that has reached me has been full of inspiring and edifying information. Please let me say, the last issue, the PROHIBITION NUMBER, is the finest and fullest of the most needed information I have ever seen. A copy ought to be in every American home and carefully read and deeply pondered by every member of the family. God bless you good and give you many more fruitful years of editing and preaching.

A Methodist Preacher.

Note: We have a number of copies of The Prohibition Number left and will be glad to mail them at the rate of 3 cents each, or \$2.00 per 100 copies. Order today; tomorrow may be too late.

The Two Lawyers.

This is a book with a warp of fiction and a filling of facts. It presents the Methodist doctrine of entire sanctification, and the war which has been made against the doctrine in the Methodist Church, in clear and striking fashion.

A certain pastor was preaching a series of sermons against the holiness people whom he called "second blessingists." Two prominent lawyers in his church became so interested that they turned to the Methodist authorities as printed in the historical and doctrinal books of Methodism, and found their pastor was densely ignorant and bitterly prejudiced. They called his hand, and one of the lawyers offered to debate the subject with him publicly. The outcome was quite confusing and amusing. The pastor soon arranged to move into another conference on the pretext of his wife's poor health.

The book has valuable history in it, clear-cut doctrinal discussion; is written in attractive style, and can be read profitably by young and old. It has had a remarkable influence on the minds of many. One woman bought and placed six copies among prominent men in her congregation, which swept away their prejudices and led most of them into the experience of full salvation. The book is printed on excellent paper, bound in cloth, and is an attractive volume of 240 pages. Price is \$1.50. The sale of this book has passed quite beyond the thirty thousand mark. It has a powerful influence in the removal of prejudices and the inculcation of spiritual truth. Order a copy of The Pentecostal Publishing Co., Louisville, Ky.

Lessons from a Famous Compromise

C. V. FAIRBAIRN.



OF Jehoshaphat, king of Judah, it is said, "And the Lord was with him, because he walked in the first ways of his father David, and sought not after Baalam; but sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel. Therefore the Lord established the kingdom in his hand; and he had riches and honor in abundance; and his heart was lifted up in the ways of the Lord."—2 Chron. 17:1-5. But in the very next chapter we have the record of a great mistake which this good king made. He himself "walked not after the doings of Israel," but "he joined affinity with Ahab," the king of Israel. This "joining affinity" was the marriage of his son, Jehoram, to Ahab's daughter, Athaliah. The evil results of this God-forbidden union were very far-reaching; in 2 Chronicles we have the account of the almost immediate results.

Later Jehoshaphat visited Ahab, "and Ahab killed sheep and oxen for him in abundance." When Jehoshaphat had feasted well, Ahab "persuaded him to go up with him to Ramoth-gilead." Feasted, fattened, flattered, Jehoshaphat replied, "I am as thou art, and my people as thy people; and we will be with thee in the war."

Jehoshaphat had not only committed himself, but also God's brave soldiers in the behalf of one who was an enemy of God. A more sober thought came and he said to Ahab, "Enquire, I pray thee, at the word of the Lord today." He wondered what God thought of this combination of interests. Accordingly Ahab assembled four hundred prophets and they all with unanimous voice cried, "Go up, go up. The Lord speed thee." But Jehoshaphat was somewhat sceptical and said, "Is there not some other prophet of the Lord around here, that we might enquire of him?"

"Yes, there is," says Ahab. "There is yet one man, by whom we may inquire of the Lord: but I hate him; for he never prophesied good unto me, but always evil: the same is Michaiah the son of Imla."

Then, to a servant, perhaps an officer of the guards, "Fetch quickly Michaiah the son of Imla."

This officer evidently thought that prophets formulated their messages in accord with their own hearts; and, possibly anxious to do the prophet a good turn, he volunteered this piece of worldly-wise advice, "Behold the words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good."

The old prophet's shoulders straighten, a flush of holy indignation overspreads his countenance, his voice rings out, "I am not here to conjure up messages either in line with or contrary to any private feelings I may have. As the Lord liveth, even what my God saith, that will I speak."

Once in Ahab's presence, the king speaks. "Michaiah, shall we go, or not go to Ramoth-gilead to battle?"

"Go ye up, and prosper, and they shall be delivered into thy hand," is the word of the prophet.

Ahab may not love the truth, but his own heart so condemns him that he knows that God, who is greater than his heart, can not thus endorse him, so he thunders at the prophet, "How many times shall I adjure thee that thou say nothing but the truth to me in the name of the Lord?"

"Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the Lord said, These have no master; let them return therefore every man to his house in peace."

"And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil?"

Poor Michaiah! Blamed when he prophesied smooth things, and hated when he told the truth! Not only did he so speak to the king, but he also exposed the lying of the other prophets. For reward, Zedekiah, one of the prophets, slapped his face, and Ahab sent him to prison to live on bread and water. He carried to jail a crimson scar from the prophet's stroke, but he also carried a conscience void of offence. He had been true to the God who commissioned him, and true to the sinners who through him alone were able to hear from heaven.

At last the allies faced the Syrians at Ramoth-gilead. Ahab, pretending to show high honor to Jehoshaphat, goes into battle in the armor of a common knight, while Jehoshaphat, by Ahab's advice, goes clothed in his royal robes. This almost cost him his life; for the king of Syria had said to his officers, "Fight neither with small or great, save only with the king of Israel." Thus admonished, they pressed the battle toward the one in the royal robes so fiercely, that Jehoshaphat had to cry out and reveal his identity; "and it came to pass, that when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him."

FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dregs do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

"Next to the establishment of the Christian Church and the founding of the common school the coming of the 18th Amendment has done more for the welfare of childhood and youth than any advance in the history of civilization."

You may disguise yourself, Ahab; you may divert attention to your royal ally; you may do your best to secure yourself from attack: but you have made God your enemy and "He is mighty in strength: who hath hardened himself against him, and hath prospered?" "Be sure your sin will find you out."

Amongst the arrows which sped across the field of battle that day was one shot by a Syrian archer in his simplicity, but it was directed by the very finger of God. It located Ahab despite his disguise. It found a vulnerable point. It "smote the king between the joints of the harness:" and though he bravely "stayed himself up in his chariot against the Syrians until the even, about the time of the going down of the sun he died."

After the battle, "Jehoshaphat returned to his house to Jerusalem. And Jehu the seer went out to meet him, and said, Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek the Lord."

Soon "Jehoshaphat slept with his fathers" but despite the "good things" that were found in him, despite his war on idolatry, despite the fact that personally he "prepared his heart to seek the Lord," an awful harvest came of his compromise and joining affinity with Ahab, a prince of sin. "Jehoram his son reigned in his stead.—And he walked in the ways of the kings of Israel, like as did the house of Ahab: for he had the daughter of

Ahab to wife: and he wrought that which was evil in the eyes of the Lord.—And it came to pass that he died.—And Ahaziah his son reigned.—He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly."

So we read in 2 Chronicles, and the more we read and further we go the picture becomes darker and darker. It is but another lesson revealing that when God said "Come out from among them, and be ye separate," he meant what he said; and that implicit obedience is the most reasonable attitude toward such a reasonable admonition that any man or woman can assume. "He that hath ears to hear, let him hear."

Hope.

When storm clouds arise and hurricanes sweep,

And wild waves roll over life's troubled deep,
Like an angel, Hope, with her wings unfurled,
Speaks peace, sweet peace, to a guilt-stricken world.

'Mid darkness thick, and the tempest's shriek,
And the clash of the wave, and the lightning's freak,

Hope, Hope beaming forth like the noon-day sun,

Gives light and life to the grief-stricken one.

While away, away, o'er the wreck-strewn deep

Ten thousand souls through the darkness sweep

With dim growing eye and fast fleeting breath

To the storm-girt shores of eternal death.

Hope, Hope, bright star in the galaxy Love,
Descends from her radiant seat above,
And with the effulgence of glory, bright
Enrobes the curtains of drearish night.

When the vision fails, and the spirits sink,
And Death with his knife is cutting each link,
And the waters of Jordan cold and chill,
And the quick beating pulse forever is still,

And the sightless eye enveloped in night,
And the golden bowl deprived of its might,
As the body returns to the lifeless sod,
Hope, Hope bids the soul mount up to God.

W. C. CARTER.

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----GLEANINGS FROM THE EVANGELISTIC FIELD----

KODAIKANAL, INDIA.

Dear Friends:

The world has been following with keen interest the cry of "Swaraj" (self-government) in India. What will be the place of Christianity under Swaraj? There have been many speculations. Some believe that when independence comes the Indian attitude toward Christ will be more favorable than at present. Opposition to a western government would naturally arouse prejudice against a religion whose leaders come from the west. If the source of bitterness is removed, India will more readily see Christ in all his beauty as Savior of lost humanity. Others fear that if India were to be granted complete self-government, anti-Christian influences would be greatly multiplied.

An interesting sidelight was ignited by the statements of the famous Mahatma Gandhi when he said, regarding foreign missionaries, "If, instead of confining themselves to purely humanitarian work and material service to the poor, they limit their activities, as they do at present, to proselytizing by means of medical aid, education, etc., then I would certainly ask them to withdraw. Every nation's religion is as good as any other. Certainly India's religion is adequate for her people. We need no conversion, spiritually."

By this statement Mr. Gandhi has called down upon his head an avalanche of arguments, criticising his position and defending the Christian. B. T. Badley, missionary bishop of the Methodist Episcopal Church, states: "Mr. Gandhi said at the beginning of his statement, that, 'if instead of serving the poor we were engaged in proselytizing them,' Mr. Gandhi, when he gets Swaraj, will ask us to leave India. How can an Indian say that? Cleanse our villages, wash our sores, heal our sicknesses, rid us of the rag, the fly, and the vermin, promote our health and comfort, but do not give us spiritual regeneration, says the Mahatma! I must tell Mr. Gandhi that no government invited us to preach Jesus in India. We have been commissioned by Jesus Christ, and no government on earth can drive us out. (Cheers from his Indian congregation). Inspired by the love of Jesus we have left our homes and the good bracing climate of our countries, and have come to live, work and die with you, and no one can send us out. We would offer non-violent 'satyagraha,' sit in the heat, in the dust at your doors, and die of starvation."

Dr. E. Stanley Jones, whose love for the Indian leader is well known to be long and lasting, writes to Mr. Gandhi:

"I may interpret you wrongly, but you seem to feel that it is wrong and illegitimate for one man to share with another his faith, if the sharing means that the man might desire the faith of the sharer. In this I deeply disagree with you. I feel that it is a fundamental human right and a fundamental human duty to share what he finds precious in any realm. . . . Science is founded upon the idea that whatever discovery is made in one country becomes the property of the whole race. Science, therefore, sets itself to teach these truths without extraneous pressure, save the pressure of the inherent worthwhileness of the truth itself. As religious men, we claim the same right to do the same thing in the same spirit. . . . The only refuge is in truth and reality, and if what I hold is not that, then the sooner I find it out the better. Having made myself clear I would like to ask, most respectfully, some questions, if you do not mind."

"Would you deny that fundamental right to share with every man everywhere what seems precious to the holder?"

"Would you refuse to the Moslems of India under Swaraj the right to share their faith by legitimate means?"

"Would you deny the right of the Mahasabha to make Hindus out of the animists of the hill tribes as they are now doing?"

"You suggest that the religion of one nation is as good as that of any other. Do you really seriously hold that Mahatmaji? Is the science of one nation as good as the science of any other nation? Would you make science national? Is not truth, by its very nature, universal? Is there any such thing as local truth? Do not two and two make four in India as well as the west? Is this also not true of religious truth?"

"While we (the Christians in India) are ready to relinquish political privileges, we find that you are going farther and are apparently asking us to relinquish what, to us, is a spiritual privilege, namely, the right to share Christ with others. Do you realize that the position you are now taking makes it impossible for the Christian Indian to have any part in the new India?"

"You state that India does not stand in need of spiritual conversion. You surely do not mean that, do you? I certainly could not say that of my country. It does stand in need of spiritual conversion and tens of thousands are working at the task. I believe that the whole world needs this, including India. The ink with which your interview was written was scarcely dry when two hundred lay dead in the streets of Cawnpore. The mob that lynches a negro in America, and the mob that lynches a Hindu or Moslem in India both stand in need of spiritual conversion. But not only mobs, but men in ordinary life, motivated as they are by selfishness and lust, need moral and spiritual conversion. I feel that in Christ I have something so infinitely precious and saving that I cannot help but share him with all men everywhere. When you speak of the coming

Swaraj and say that you are prepared to deny us that right, then do you not go beyond your legitimate limits? I can understand that a backward barbarian country, out of fanaticism, or out of sheer backwardness, might be prepared to take such an attitude, but I hardly expected this of Mahatma Gandhi, the man we have revered and honored."

We praise God for the outstanding spiritual leaders we have come in contact with in India. Men who stand for the fundamentals of the Word of God and the things of the Spirit, who are prepared to stand true to their calling in the face of any crucial test that may come. Let us pray that God may endue them with an abundance of the wisdom, strength and spiritual power in this hour of such vital importance to the cause of Christ in India.

Yours in him,
Asbury Foreign Missionary Team,
Erny, Crouse, Kirkpatrick.

TRAVEL LETTER. Tilden H. Gaddis.

Greetings to The Herald Family:

The Peniel Bible School students, teachers and a host of friends at Hong Kong were at the pier and after singing and music and a beautiful farewell service on deck, our ship drifted out as they and we sang, "God be with you till we meet again."

We were privileged to have Rev. Kilbourne and his wife and Rev. Rice and his wife travel with us to Shanghai, where we were graciously received and abundantly blessed with the hospitality of the Oriental Missionary Society's workers. We had been invited as workers for the Shanghai convention, but could not remain, owing to other engagements, so contented ourselves with one service while our boat was in port, leaving the next morning for Japan. God set his seal on our short visit with these good people who are doing such a great work in this land.

Passing through the world's famous and exceedingly beautiful Japan Inland Sea, and touching this nation of flowers, birds and sunshine at Kobe, we squeezed ourselves into an electric train and were hurried to Osaka, the "Pittsburgh of Japan," and thence to Nara, to view the largest Buddha in Japan, which is of bronze and 53 feet high. Near it is the "Big Bell" weighing 48 tons which we rung for five sen. Of course we fed the deer in the park, as all visitors do, and after a Japanese meal rickshawed (if that's the right word) over this old city which, for eighty years, was the Imperial capital. It is a fairland of temples, pagados, shrines, flowers, trees, and stone lanterns, all set in a beautiful park of 1200 acres, with 700 tame deer wandering everywhere. The cherry blossoms were beautiful. The open country had rice fields, terraced hillsides and every foot of ground full of flowers, fruits and gardens. Houses built like doll houses, and its girls and women dressed like dolls, their hair arranged in the most fantastic shapes, decorated, padded and supported on wire frames until it is no wonder they sleep on wooden blocks to preserve its beauty. The worshippers are throwing money on the sand and into large boxes before the shrines, clapping their hands to attract the attention of the curious idols, one with 100 hands, another many heads. Seven trees, all different but interwoven into one, is a place of worship for the Shintoists.

It was our good fortune to visit Japan in the season of cherry blossoms, and to be in Tokyo on the Emperor's birthday, which is a gala occasion. And what can we say of Kamakura, with its fifty-foot idol, of Mt. Fuji, perhaps the most perfect mountain in the world, of the quaint villages we visited, of men working in mud and water up to their hips in rice fields, and a hundred other things of interest. Japan seems very orderly after topsy turvey China and one is amazed at the wonderful buildings erected since the earthquake. These little black-haired imitators are trying to imitate Western cities in architecture as well as in clothes and habits, and are in the crisis of change when most anything can be seen. The masses seem to have single-tracked minds that run in circles and are slow in their thinking. I must still take off my shoes and get my socks dirty walking on their mat floors, but I did escape the bath where twelve others who needed it as bad as I, had left the germs of their skin disease and where several maids are bound to assist me in a process which I always felt I could manage better alone. Also these Japs are very open to the point of indecency about certain natural functions. In China they are always washing clothes to place on dirty bodies, but in Japan they are always washing bodies on which to replace dirty clothes. The Japs have a form of politeness always bowing to friends on the streets and in trains, and when parting at a boat they bow and bow and bend until it gets funny; even servants bow you farewell like they hoped you would be forever happy.

The streets are common battlegrounds between pedestrians and vehicles. To take a picture or argue with a taxi driver draws an audience large enough for a street meeting. Thus we see Japan with its quiet, busy, moving little people full of smiles, beautiful temples, parks, silk bazaars and colorful streets brightly lighted at night and swarming with a gaily dressed multitude who pound their way along on wooden clogs. When it rains I noticed they just shift to a higher set of clogs which lifts them up out of the mud, and with a beautiful colored parasol over their heads continue on their various ways.

A visit to the missionary compound at Tokyo where Bishop Nakada is doing a great work was en-

joyed. We find the Japs an open-hearted people, and while we labored less among them than among others yet saw some good fruit. From Yokahama we embark for home in the Heian Maru, the newest of the motorships on the N. Y. K. Line and find a congenial group of passengers; some fifteen missionaries and Christian workers, and I am privileged to share my stateroom with a Presbyterian Missionary from Canton. On the first Sabbath we are invited to conduct the divine service in the First Class Lounge and it was a blessed time indeed. There was an unusual assent to the truth, both in sermon and song, and in all it was so enjoyed that we were asked for an evening of music on the following Thursday. There was such a good spirit in this that between the entertaining features, some gospel truth was given to the assembly which packed the lounge and the adjoining hall. They encored again and again and would not let us go until we had given a two-hour program. We had prayed that God would definitely bless the music and singing and he did, until many wept as spiritual songs were sung. On the second Sabbath we were again asked to conduct the religious service and truly it is like a revival meeting with conviction on the people, and the presence of the Lord so real. We find many hungry hearts on board, some have lost money, others have lost companions; to several, life seems a disappointment and they are willing to hear of one who can change discouraged souls into happy Christians.

What a glorious ending to the experiences of a trip which has taken us into thirty countries and led us to minister to many peoples, 600 in one land and 800 in another claimed saving grace, beside the many in other places; in all, we expect to meet thousands in Glory as a result of this ministry. The way opens for our return to eighteen nations with plans for reaching a greater number of people with this gracious truth. God has protected and blessed us in soul and body without a mishap or discouraging circumstance through 35,000 miles of land and water, but happy surprises all along the way. The cost of the travel was less than we had figured, and God raised up friends to help us in places that would have been difficult. We return to the home field with a greater vision and a heavier burden for this suffering, bleeding, sinful world. The change has been a rest from the eight years of strenuous evangelism, while the experiences and knowledge gained are of great benefit. I feel we are better able for the battle than ever before. In his name we continue the fight of faith, knowing that with him, we shall finally and eternally win.

A GREAT MEETING.

Capital View M. E. Church, Atlanta, Ga., Claude Hendrick, pastor, had one of the most gracious revivals ever held at Capital View, May 17 to 30, 1931. It came to a close Sunday night, May 31st. Eighty members were received on the closing night. The spiritual life of our church was deepened, scores of people were blessed under the full gospel preaching of Evangelist Harry S. Allen of Dallas, Tex. Brother Allen preaches the gospel of Christ under the power of the Holy Spirit. Sinners are converted and the church is quickened with new zeal and power. We have never worked with a more consecrated, spiritual man than Brother Allen. He is a man of much prayer and power in the pulpit. Our prayers follow him to his new field of labor and we hope to meet him on the firing line sometime next year. We love him and esteem it a privilege to commend him to any one wanting an effective evangelist.

Egbert R. Drake.
Member of Official Board.

QUINCY, KY.—TOMPKIN'S CORNER, N. Y.

I am reporting two revival meetings. The one at Quincy, Ky., held in May, resulted in gracious victory. In the words of the pastor, Rev. K. E. Hill, "It is the best revival the church has had in years." Numbers of people were blessed at the altar. Among them an old man above ninety years of age was saved for the first time in his life. People from other churches were saved. Fifteen members were added to the Methodist Church.

The meeting at Tompkin's Corners, Elmira District, New York Central Conference, resulted in an unusual awakening spiritually in the church and community. The pastor, Rev. Ford Crippen, God's man, had done much to prepare the way for the revival before the evangelist arrived. Pastors should do so much more than many are doing. From the first large interest was manifested. Delegations from neighboring churches came throughout and were blessed. One church out of Elmira had a large delegation twice; the people were blessed and went back to their church with new inspiration and grace. This is the way it should be. The meeting was run in the old-fashioned style. The people saw the difference and enjoyed it. The world is hungry for something real. About seventy-five seekers were at the altar; some twenty-five are coming into the Methodist Church. The community, pastor, and District Superintendent are rejoicing in the great new life that has come to the church. To God be all the praise. Pray for us now at Hollenback, Pa.

John Hicks.

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(Continued from page 1)

It can be done! Who will help in this tremendous task! Who will help to send forth a Spirit-filled ministry! Who will help to rescue the perishing! Who will join us in prayer, day and night, to build up and equip a wholly-sanctified ministry to go forth with the saving message of God! Will not a multitude of our readers join us in prayer, in a cry to God that the Holy Spirit may awaken and move the people to help us in this blessed and most important task! There is an obligation resting upon those of us who claim full salvation, deep as the pits of doom, and high as the glories of heaven, to let our fellowbeings know that the blood of Jesus Christ, the Son of God, cleanseth from all sin.

Bishop Beauchamp Has Passed Away.

The news of Bishop Beauchamp's death was a shock, and cause for grief in the entire church. It was well known that he was not, and had not been in robust health for some time, but we hoped for the best and believed he might remain with us for some years.

Bishop Beauchamp was a delightful and brotherly Christian man. He was a good Bishop. He had strength of character and the spirit of Christ. There was nothing harsh or dictatorial about him, at the same time he had a proper appreciation of the dignity and power of his office. He was beloved by his brethren.

In the not distant future there will be a very decided change in the College of Bishops of the M. E. Church, South. Three of the great men in Methodism, Bishops Candler, Denny, and DuBose, will have passed the age limit before the meeting of the next General Conference, three years away. It is to be hoped that their lives may be extended for some years, and their services available in the church they have loved so well.

It would seem, with the present state of the College of Bishops, it will be necessary to elect from four to six new bishops the coming General Conference. With the death of Bishop Beauchamp, and the retirement of the three above mentioned bishops, we have the loss of four active bishops. Some other members of the College, it is said, are not in robust health.

At last General Conference, which met in

Dallas, a little more than a year ago, three new bishops were elected, all pastors, young men of unquestioned ability. They are busy men and we hear nothing but praise of their devotion to the best interests of the church and the confidence and love with which they have been received by their brethren, everywhere. They are all preachers of marked ability.

An Interesting Communication.

I am publishing below a letter received a few days ago from a reader of THE PENTECOSTAL HERALD. It is easy to see why this brother is in trouble. The time has come for plain language and positive action. The people have a perfect right to refuse to support, and to rebel against preachers who are constantly attacking the Bible. We give our brother's letter, *verbatim*, as it comes to us.

"Dr. H. C. Morrison,

"Dear Sir:

"We have a minister who preaches that Second Thessalonians would never have been written if Paul had not been trying to correct the mistakes he made in First Thessalonians.

"He also says that Adam was not the first man created. He says the woods were full of men when Adam was created.

"He furthermore states that the Bible is full of mistakes and mistranslations. "Do you believe these statements to be true?

"Please answer through the columns of THE PENTECOSTAL HERALD.

"I am a firm believer of the entire Bible as the infallible word of God."

Evidently, the pastor referred to is steeped in modernism, and is undertaking to show his people that the Bible is not a divinely inspired Book. My suggestion to this disturbed brother is that, with a group of devout members of his church, he visit the pastor and have a respectful, but plain talk with him on the subject of his preaching. If he cannot explain himself to the satisfaction of his members, that they notify the preacher that he will not be regarded longer, as their pastor, and will not receive their support. This brother does not indicate his denomination. If he belongs to either branch of Methodism he, with a group of brethren, should notify their presiding elder or district superintendent. If they cannot get action out of him they should communicate with the bishop. If he will not act, they ought to hold services among themselves, refuse to hear or support the skeptic who has been sent to them for their pastor. There is no law or religion in Methodism to compel the laity to recognize or support a skeptic. I do not believe the bishops of either Methodism are prepared to indorse such false teaching as is indicated in the letter above printed. If there is any such bishop it should be known.

We are aware of the fact that men strongly prejudiced against the second coming of our Lord Jesus, have tried to make much out of the second verse of the second chapter of Paul's Second Epistle to Thessalonians, which reads thus: "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."

There are those who endeavor to make it appear that St. Paul is taking back something, or explaining away something he had said with reference to the coming of Christ. Those brethren may get all of the comfort out of this they can; it is quite probable that some of the early Christians, when under severe persecution, were not only eager for the return of the Lord, but in their eagerness got

ahead of the divine program and expected his appearing almost immediately.

Paul evidently sought to caution and comfort them, but he by no means, retracted anything he had written or said on the subject. Notice the emphasis he gives the coming of our Lord in this Second Epistle: "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe because our testimony among you was believed in that day." This does not sound like Paul was taking anything back on the subject of the coming of our Lord in this Second Epistle, which he stated in his First Epistle. Reading this second chapter of Second Thessalonians the apostle assures us of a falling away, of a fearful state of apostasy, of the mighty working of the wicked one, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

It is going to be very difficult to adhere to the Bible with its prophecy, the teachings of Christ and the apostles, and get rid of the second coming of our Lord. I will not, and do not counsel comeoutism to anybody; stay in the church, be faithful, be in prayer, keep the love of Christ burning in your soul, but refuse to support infidel preachers; have courage to stand up for God and his truth, and he will bless and sustain you.

The Wet Women.

We clip from the Courier-Journal of recent issue the following, which we want the readers of this paper to read and ponder most carefully. These women propose to secure the names of one million women to a petition, to Congress, asking them to repeal the Eighteenth Amendment. They seem to feel that the country will go to ruin if we cannot get the saloon back, with all of its elevating and soberizing influence. For misrepresentation and hypocrisy, we have never seen anything in print that surpasses this. Read it:

New York, June 18 (AP)—The Women's Modern Union announced today that it will petition Congress and the President with the signatures of more than 1,000,000 American women urging the repeal of the Eighteenth Amendment.

The petitions, authorized by M. Louis Gross, national chairman, appeal on behalf of mothers "who feel deeply the responsibility for the welfare of the coming generation," and have watched with "greatest anxiety the growth of intemperate habits in this country."

They will be circulated to members of the Women's Modernation Union throughout the country, and read, in part, as follows:

"We see everywhere about us the disastrous effects of these habits . . . Men, women and children whose characters are ruined, whose health is undermined, whose energies are sapped and whose respect for honest work is destroyed.

"We are almost afraid to think of the probable effects of this state of things on the men and women who are growing up to take over the inheritance of the present generation, which has been so deeply infected by the alcohol poison, and we believe that they can only be saved if a speedy end is made to the present system, the only fruit of which has been the fostering of a spirit of lawlessness.

" . . . We are convinced that as long as national prohibition remains in force all efforts to make the people of the United States sober and temperate will be hopeless. . . ."

Similar petitions will be circulated at the 1932 national political conventions, the chairman said.

Think of it! "Mothers who feel deeply the responsibility of the welfare of the coming generation, and watch with anxiety the growth of intemperate habits in this country." The feature of this hypocritical rot which should arouse the indignation of every decent man and woman in the nation, is the fact that these women are trying to deceive the people and make them believe that they are really working for temperance and sobriety.

There is one thing about a large class of liquorites you can count on; they will claim to oppose prohibition in the interest of sobriety. More pitiable falsehood never came from polluted human lips. May a merciful God confuse and overthrow the enemies of men, women and children, and everything that brings peace and happiness to the human race.

It is high time for the decent, law-abiding people of this country to become aroused, and righteously indignant against this motley host of liquorites, and marshal all of the forces of truth and righteousness against this impudent, godless host of sin and crime, falsehood and deception.

Bread Cast Upon the Waters Returns

MRS. H. C. MORRISON.



WE have what we call a "Missionary Fund," whereby we are enabled to send THE HERALD to many missionaries in the lands of darkness and superstition. The friends of THE HERALD have, from time to time, contributed money by which we have sent THE HERALD to many faithful workers on the foreign fields who, we believe, will read and be helped by the weekly messages of this God-honored paper. We think it will interest our readers to give a few of the letters that have recently come to me, as an expression of what THE HERALD means to them. I may say, that the Reids and Miss Bulifant are Asburians, and Miss Hughes has as her helpers, some of Asbury's graduates, and Miss Brown is a wholly sanctified woman who believes in the great doctrines for which THE HERALD stands.

If there is anyone who wishes to have a part in this great work of sending THE HERALD to any of our missionaries, we shall be glad to furnish name. The subscription price for foreign subscriptions is \$1.50 plus 50 cents for postage.

MISSIONARIES' LETTERS.

Shanghai, China.

My Dear Mrs. Morrison:

Dr. Stone and I do want to thank you for the generous space you gave to our recent letter in your paper. I love The Pentecostal Herald and I read it from cover to cover. The messages from you and your dear husband are especially enjoyed, and, of course, we eagerly look for news from our loved "Uncle George" Dr. Ridout.

I am hoping soon to be able to give you a bit of a message of the wonderful revival work that is sweeping over China. God is so marvelously using the Worldwide Evangelistic Band this year. The last three months have seen thousands brought to the Lord Jesus, and hundreds in the churches, including pastors and professors in schools and heads of Theological Seminaries, seeking full salvation. It is glorious and to him be all the honor!

I am sure you recently heard of the "Home" going of Mother Stone. We miss her sorely and it is another shock for dear Dr. Stone's heart, but, oh, how we praise the Lord for the way in which he has lifted her above these two great sorrows this year and enabled her to go on with the battle with even greater victory than ever before!

I do hope your good husband is improving. Do give him our love. I think the time is very short before our blessed Lord comes. Oh, that we may yet gather in a mighty harvest of souls before that time!

Lovingly yours,

Jennie V. Hughes.

Wembo Nyama, Lusambo, Belgian Congo.

My Dear Mrs. Morrison:

Sometime ago we received your letter with check enclosed from a lady in the Southland. I want to express to you my personal appreciation for forwarding this check on to us. I wrote her a word of appreciation some time ago for her kind remembrance of the work of God.

God has been blessing our efforts in this dark, needy land, and we have had the privilege of seeing hundreds of precious souls come forward to the mourner's bench to seek Christ for pardoning grace. Many have found the light of Christ, others were not able to pray their way out of a dark heathen background.

We want to assure you that we still believe in the precious truths for which Asbury stands. I believe with all my heart that if these heathen are changed to happy Christians it will be only by a

Spirit-filled ministry, and it will be only as we press these people into this precious experience of the sanctified life that they will be able to stand against the downward pull of heathenism.

Again I want to thank God for The Pentecostal Herald. No literature which comes here to our place brings as much encouragement, and spiritual help as The Herald. May God bless you folks as you press the battle of a full salvation with your pens and hearts. You will never know till in eternity the blessing that your paper is to missionary groups out in the midst of heathenism.

Dr. Ridout will be here with us sometime during the latter part of this year. Will you pray with us for an old-fashioned Holy Ghost revival among both missionaries and natives in this land.

Alexander J. Reid.

Oro, via Ilorin, Nigeria, W. Africa.

Dear Mrs. Morrison:

I wish to thank you for your letter and the check for \$5.00 enclosed, a gift from Mrs. Bell. I wrote to her immediately and thanked her. I also thank you for printing my letter in The Herald. I am receiving The Herald, but I do not know who is sending it to me. It is a great blessing to me. I want to tell you how wonderfully God has used your comments on the work here, which you published with my letter. From those who read your words I have received for the girls' work, \$141. Isn't that just wonderful and just like God's goodness? This money was sorely needed and is all being used to lead girls and women to Jesus and to uplift them spiritually. I have taken some pictures of the girls and will send them to you when I receive the prints.

This money came in eight different letters, gifts varying from \$1.00 to one check for \$50.00. A little group of twenty-five people in Minneapolis took up a collection one day and sent \$45.00. God is surely answering prayer and raising up prayer helpers and givers in the homeland for us. He continues to supply our own personal needs day by day. Praise his name!

Miss Guyer has returned to Oro strengthened in body. She says she never felt better in her life; another answer to prayer. Miss Louise Moulding, an English girl, is also here at Oro with us.

Yours in Christian love,

Josephine Bulifant.

Bishop Candler on Orthodoxy.

Elsewhere in this issue of THE HERALD there is a most interesting and timely article which we have taken from that very excellent paper, The Alabama Christian Advocate, by Bishop Warren A. Candler, under the very suggestive title,

HERESY TODAY NOT ORTHODOXY TOMORROW.

Bishop Candler is a profound thinker and is able to express himself in a most emphatic and convincing manner. We trust our readers will give his article thoughtful perusal.

H. C. M.

It May Be

That there are a few, or many, of Dr. Morrison's friends who would like to have the privilege of being represented in his camp ground located on the farm of his grandfather, and where, as a barefoot boy, he plowed corn to make a living for the family.

I suggest to such persons to do what I and others have done, invest in one or more of the splendid pews that have recently been made for the camp ground. You will be surprised when I inform you that they only cost about \$3.00 each, as the people were liberal in their charges for lumber and making.

To those who wish to have a part in this camp ground made sacred to many of us because of the part it plays in the boyhood of that old Soldier of the Cross, Dr. Morrison, you may send me the offering for same and I will see that it is applied to the buying of one or more of these pews, as you may be led to invest. I am not "begging," but it occurred to me that among the thousands who have been blessed under this barefoot boy's ministry, there would be some who would count it a real privilege and joy to help me-

morialize his ministry by having a part in the building up of the camp ground where he has seen, and expects to see, hundreds brought to repentance and faith in Christ.

Address Mrs. H. C. Morrison, Box 592, Louisville, Ky. Thank you!

The Sorrows of the Pope.

In all history of religious idolatry there has been nothing more foolish, empty and disgusting to thoughtful, devout and intelligent people, than that an old gentleman should sit upon a throne in Rome, claiming to be infallible, and that human beings who can read and write, and in mental condition so they can be trusted to go abroad without restraint or guards, should be bowing down and kissing his big toe, as an act of religious worship. It is bad enough to kiss the ring on his finger, but when it comes to kissing a man's toe that's absolutely out of the question.

In one of the old Catholic churches in New Orleans there is a lifesize bronze image of St. Peter, placed convenient to the door so that worshippers going out can kiss the right toe of the image. It is kept perfectly bright by the crowd who stoop to kiss the great toe of this image. As they cannot cross the sea and kiss the toe of the Pope, they press their lips against the toe of this image.

As the people become educated and enlightened they are bound to revolt against many of the superstitions and idolatry of the Roman Catholic Church. It has always put a heavy iron yoke upon the ignorant masses who have bowed about its shrines and worshipped the bones of its saints; but as these people become educated they go into revolt against these superstitions—the stones which Romanism has been giving them through the centuries, instead of bread.

Mexico went into open revolt against Romanism a few years ago, and no doubt went to some unfortunate extremes; but the progress she has made in many ways, especially in the education of the masses, has fully justified this revolt. In the last few months Spain made a splendid effort to break the iron yoke of Rome and proclaim religious freedom in Spain. Mussolini and the Pope are now at grips in Italy. Mussolini may be tyrannical; no doubt he is, but Italy has been needing a man with iron in his blood for some time. It is quite probable that the better religious element of the people of the United States will go into revolt against Raskob, the puppet of the Pope, in this country. Up to date, the people have not really been kissing Raskob's toe, but they have been kowtowing to his gold; in principle, no better.

The great image which Rome has set up in this country, which has dominated, dictated and destroyed much good, and tyrannized the greatest city in our republic, is Tammany Hall. The emblem of Tammany ought not to be a striped tiger; it ought to be the Pope of Rome. This powerful corrupt political organization is steeped in Romanism. Would God, the intelligent people of this country would at once, and for aye, hurl Tammany from its throne of power.

H. C. M.

Special Notice!

Between the New Castle, Pa., meeting and the Bentleyville, Pa., camp meeting, Rev. Andrew Johnson, evangelist, Wilmore, Ky., has an open date (Aug. 1-14) which he could give to some camp in case of a slip at that time.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME

ADDRESS

OUR BOYS AND GIRLS

SELF-DENIAL.

Robbie went to a missionary meeting and heard, for the first time, about the poor heathen who bow down to wooden and stone images, and who do not know God. The children were asked to bring in money to help missionaries to go out and teach them about God.

Next day Robbie coaxed his mother to give him a nickel.

"Now," said he, when the money was in his hand, "I'll buy me a stick of candy. I've wanted some this long while."

"Is that the best use you can make of your money?" asked his mother.

"Why, yes," said he, "because I want it."

So off he ran to the candy store across the street. His mother watched him from the window and saw him running quite fast. Then he stopped and then ran on again. Then he stopped quite short again, and she thought he must have lost his nickel. But soon he ran on again, never stopping until he reached the door of the candy store. There he stood quite still for a few minutes, with his hand in his pocket holding his money, and his eyes on the candy in the window.

Was he choosing what kind he would buy? No; she was very much surprised to see him turn around from the store and run home as quickly as his little feet could carry him.

Soon he rushed into the room, shouting, "Mother, the heathen have beat! The heathen have beat!"

"What do you mean, Robbie?" "Why, mother, as I went along I kept hearing the heathen say, 'Give us your nickel to help send us good missionaries. We want Bibles. Help us.' That is what the nickel went for.—Selected.

Dear Aunt Bettie: I have just finished reading Page Ten in The Herald, and decided I would write to the Children's Page. I wrote one letter about three years ago, and it was printed. I am a Christian and belong to the Methodist Church. Rev. Mintford Hicks is our pastor. Grandmother takes The Herald and she gives it to me to read. I love to read good books, such as Confessions of a Backslider, Hallelujah Jack, The Influence of a Single Life, and The Dairyman's Daughter. I wish every young man would read The Perils of a Young Man, and Problems of Manhood by Rev. James M. Taylor. I don't read trashy novels or magazines. Some of my friends call me old-fashioned because I won't wear short sleeves and sleeveless dresses. I believe when Christ comes into a woman's life she will lay aside her paints and lipstick, let her hair grow and dress decently. I remember a preacher's wife visiting my home, a professed Christian with bobbed hair and many other faults. She would sit and sing love songs in my presence, then pray in public. I believe when the Lord saves a person he puts a new song in their mouth, not love songs. I was twenty-six years old Feb. 27.

Mrs. Dave Allen.

Rt. 1, Box 52, Liberty, Ky.

Dear Aunt Bettie: Will you please let a little Kentucky boy join your happy band of boys and girls? I was nine years of age June 5. Have I a twin? If so, please write to me. I have brown eyes and hair and medium complexion. I am four feet, eight inches tall, and weigh 84 pounds. I go to school at Bear Creek. Miss Mary Simpson is my teacher. I am in the fourth grade. I like to go to school. For pets I have a dog and a pig. I have one brother and two sisters.

William Page.

Modoc, Ky.

Dear Aunt Bettie: Please let me in your happy circle once more. I wrote to you once before and received many nice letters from the cousins, but hope to receive more this time. I was fifteen years of age April 28. I have brown eyes and hair. I am five feet, seven inches high and weigh 125 pounds. I live on a farm on Bear Creek. I like farm life fine. Mother

takes The Herald and we all enjoy reading page ten. Please guess my first name. It begins with B and ends with E, and has six letters in it. The one that guesses it I will write them a long letter. I would like to correspond with the cousins. So please write to me, for I will answer every letter received. I have two brothers and one sister. Wake up, Kentucky boys and girls, and don't let the other states get ahead of us.

B. Lucille Page.

Modoc, Ky.

Dear Aunt Bettie: My mother takes The Herald. I go to the M. E. Church at Osborne, Kan. I am eight years old. I am in the second grade. I have a new puppy, named Lindy. Can anyone guess my first name? It begins with L and ends with D, and has four letters.

Wayne Dunlap.

Osborne, Kan.

Dear Aunt Bettie: Would you let a Kentucky girl join your happy band of boys and girls? This is my first letter to The Herald. I am ten years old and in the sixth grade. I go to Beech Valley School. I have hazel brown eyes, light hair and light complexion. I weigh sixty pounds. I hope Mr. W. B. is out walking when my letter arrives.

Nova Johnson.

Rt. 2, Narrows, Ky.

Dear Aunt Bettie: Will you please let a little Kentucky girl join your happy band of boys and girls? Wake up, Kentucky boys and girls, and don't let the other states get ahead of us. Mother takes The Herald and I am always anxious to read page ten. I am twelve years of age, four feet, ten inches tall, gray eyes, light hair and light complexion. Mother and Daddy are living. I go to school and was in the seventh grade. I have two brothers and two sisters living and two dead. I go to school at Bear Creek, Miss. Mary Simpson was my teacher; she sure was a fine teacher. Our pastor is Rev. Howard O'Banion and we like him for a pastor.

Sally M. Page.

Modoc, Ky.

Dear Aunt Bettie: This is my second time to write. I have not seen many letters from my dear old State. It does my heart good to see so many young folks who have a testimony for Jesus. Youth is the time to seek Christ as you do not have so many sins to confess. Do not let the devil have the best part of your life, as I did. We must watch and pray for we know not when Jesus may come. Pray for me to always be doing Jesus' will and trying to help some other poor sinner to find rest and peace. I am a cripple, not able to walk, but Jesus is all to me. I look to him for my needs and they are met. God bless Aunt Bettie and all.

F. C. Ritchie.

Heuvelton, N. Y.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? I am twelve years old; have brown hair, blue eyes and fair complexion. I am in the fifth grade. I go to Sunday school every Sunday I can. Who can guess my middle name? It starts with R and ends with H, has four letters in it. My birthday is August 7. Have I a twin? If so, please write to me. I will answer all letters I receive. I will close hoping to see this in print. I hope Mr. W. B. is asleep when this arrives.

Pluria Sluss.

Cranston, Ky.

Dear Aunt Bettie: Will you let a Virginia girl join your happy band? Thanks. I wish to try my luck in answering some of Mrs. Geneva Mendenhall's questions. I think her stories are lovely. The Israelites used manna for food. Moses lived to be 120 years old. Why David was brave, while yet so young was because he trusted in God. God spared the lives of Noah and his family because he found that Noah was a good man. Noah's three sons' names are Shem, Ham, and Japheth. Noah sent the birds out before opening the Ark to see if all of the waters had dried up.

Aunt Bettie, here is a little poem I wrote for Mother's Day and I would like for the cousins and all of The Herald readers to read it.

Mother's Day.

O, happy thought, this Mother's Day,
The brightest day of all the year,
Comes in the merry month of May.
With honor to our mothers dear.

To each one let this be a day
Of happiness and peaceful rest;
So let us all make this a day
In every home by heaven blest.

Oh, mothers dear, we wear for you
Sweet blossoms of pure red or white,
To prove our love for you so true,
In this, spring's glorious morning light.

Then let us all be brave and true
To her who is our dearest friend;
For, mother, it is only you,
Who will stand by us to the end.

So, mother dear, we wish for you
Joy and gladness through all the years,
May heaven's blessings rest on you
And God's bright promise stay your tears.

The Herald is a grand old paper and I enjoy its readings so much. I have made some very interesting pen friends through page ten. Would like to hear from some more of the cousins.

Bessie Childress.

Brookneal, Va.

Dear Aunt Bettie: Will you please let a girl from Indiana join your happy band of boys and girls? I am fourteen years of age, five feet, five inches, have light brown hair, blue eyes, and light complexion. Grandfather takes The Herald. My birthday is Nov. 21. Have I a twin? If so, please write to me. I enjoy page ten very much. I enjoy reading the letters of the cousins. All who care to write to lonely me, come ahead. Will be glad to receive your letters. My middle name begins with M and ends with Y, and has four letters in it. I will be waiting for some letters.

Emma M. Cummings.

Rt. 6, Box 63, Columbia City, Ind.

Dear Aunt Bettie: Wonder what you and the cousins are doing? Will you let a Tennessee boy join your happy band? I am ten years of age. I attend Sunday school and church every Sunday I can. I can repeat the 23rd Psalm. I was named for Dr. Morrison. I think he is a wonderful preacher. Daddy has been a subscriber of The Herald for fifteen years. I enjoy reading page ten. I hope Mr. W. B. is out driving for his health when this letter arrives. Boys and girls, please write to me.

Henry Clay England.

Rt. 1, Sugar Camp Farm, Manchester, Tenn.

Dear Aunt Bettie: I enjoy reading page ten. I was nine years old August 12. I have blonde hair, blue eyes, fair complexion. I live on a farm and help mother about the house. Mother is a Christian. I enjoy going to church and Sunday school. Our pastor is Brother Ship. Maggie Appleby is our Sunday school teacher. I have seven brothers and four sisters. Lynell Haven, I guess your name to be Doris. Am I right? If so, I would like to hear from you.

Martha Lila Lewis.

Forest Cottage, Ky.

Dear Aunt Bettie: Will you let a Kentucky boy join your happy band of boys and girls? I am twelve years of age. My birthday was Jan. 30. I have dark hair, blue eyes and fair complexion, and am four feet, ten inches high. Have I a twin? If so, write to me. I live on a farm of 300 acres. I like to go to Sunday school and church. Mother belongs to the M. E. Church. She reads the Bible to me and many times I read it myself. I think the Bible is the best of all books. Who can guess my middle name? It begins with L and ends with N, and has five letters in it.

Delmer L. Lewis.

Forest Cottage, Ky.

Dear Aunt Bettie: I have come back after two years of absence. I enjoy the letters so much, especially the Christian boys and girls' letters. As we read the 139th Psalm, the first twelve verses, the lesson of "God's all-seeing providence," we are made to think more about "the everywhere

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presence of the Almighty." It is pleasant to think that wherever we find ourselves, God is there also. The awful thing about sin is, that it separates us from God here and hereafter. In the 4th verse of the Psalm mentioned, we find these words, "For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." We cannot sin and keep it hid from God; every thought we think is recorded up yonder. Read the 11th verse of this Psalm: "If I say, Surely the darkness shall cover me; even the night shall be light about me." God can see in the dark. Read the 7th verse: "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" That awful deed that was committed the other night, I know not where or who, and others know not of it, but God knows and has recorded that unkind act. A young man had committed murder and was in his death cell and was being visited by numbers of preachers and Christian workers talking to him concerning his soul, trying to get him to accept Jesus, but he refused them all. Some one had talked to the Governor and prevailed on him to go talk to the boy to see if he could help him in some way; as he walked down toward the death cell the young man saw him and turned his back and refused to talk to him, thinking he was another preacher. The Governor pleaded with him, said he wanted to talk with him but he refused. The next day a friend asked the boy what the Governor said. The boy said, "You don't mean to say that that little man that looked so much like a preacher was Governor Nash?" The friend told him it was and he had come to help him. The boy said, "My God, what a fool I am."

So it is with millions of people today. God is trying every way he can to save their souls and they won't let him. Knowing that God is everywhere and that he knows all about us and is keeping a record of our life, we think of the old hymn,

"How careful then ought I to live,
With what religious fear,
Who such a strict account must give
For my behavior here."

We are traveling to our graves as fast as the wheels of time can carry us and it behooves us to be ready to meet the summons.

I am a Christian. I love him more and more and expect to serve him as long as I live. He has done so much for me and I never will cease to love him. I want to work for my Master and help the lost to know my Savior. I want you all to pray for me that I might live so close to Jesus. I enjoy Christian letters.

Esther Banks.
Chatham, La.

PAUL'S SUPERLATIVE.

Baptist Observer says of Dr. M. P. Hunt's book, "Paul's Superlative": "This new book sure burns with fervor and glows with useful, helpful sermons, and each sermon is a soul-stirring message." The book sells for \$1.00 and may be purchased from The Pentecostal Publishing Co., Louisville, Ky.

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Louisville, Kentucky.

FALLEN ASLEEP

JOHN DISMUKES CRYMES.

By Joseph A. Smith.

"Amazing grace! how sweet the sound,
That saved a wretch like me!"

The strains of this great old hymn rang out joyfully through the woods and fields one never-to-be-forgotten night from the lips of a seventeen-year old farmer lad who had been gloriously converted.

He had been a disobedient and wayward boy. But his widowed mother, left with the care of a large family, was a woman of simple faith and untiring prayer. She interceded at the throne of grace for her first-born, whom she had dedicated in childhood to the ministry, and God heard her patient and anxious cry, and her boy was born again.

This boy was John Dismukes Crymes, born July 24, 1862, near Brookville, Miss. His father was Thomas P. Crymes, a successful farmer and a local preacher in the ministry of the Methodist Church. His mother was Judith Dismukes, a woman of strong character and Christian grace. After his definite conversion in 1879, which completely changed his life, he worked faithfully on the farm assisting his mother to educate the younger children of the family.

In 1883 he entered Vanderbilt University where he completed courses leading to his graduation with honors. In recognition of his superiority as a student of Hebrew he was awarded the Founder's Medal by his Alma Mater. He read the Bible in its original texts, both Hebrew and Greek, with facility.

During the last ten years of his life he spent many happy hours indulging his profound love of knowledge. The records in the Public Library at Meridian, Miss., bear witness to the phenomenal achievement of reading several entire sets of books, among which were: Harvard Classics (50 volumes), Dante's Works, Gibbons' Rome, Moulton's Works, Encyclopedia of Religious knowledge, and the Library of Original Sources.

He was licensed to preach at the age of nineteen, and was received on trial into the membership of the Mississippi Annual Conference of the Methodist Episcopal Church, South, in 1887.

He served the following churches: Bentonia and Dover, Flora, Natchez (Wesley Chapel), Rolling Fork, Caseyville, Madison, Mt. Carmel, Lake City, Raleigh and Meridian (Poplar Springs).

In 1894 he married Angeline Patton. To this union were born seven children: Elizabeth, John D., Robert Jones, Paul, Judith, Marjorie and Lincoln. After the death of his first wife, he contracted another marriage which did not result happily.

John Dismukes Crymes was no ordinary man. He was a mystic. He lived in conscious awareness of the Divine. Sometimes the mystical elements in his religious experience predominated over the rational. His fearless obedience to what he interpreted as the direct leadership of the Holy Spirit often caused him to say and do things which unsympathetic persons called eccentric or fanatical. Those who knew him best never doubted his pure and unselfish motives though they often questioned his wisdom.

He was an earnest and fearless advocate of entire sanctification as a second definite work of grace, received instantaneously, subsequent to the new birth, or justification. When yet a young and zealous Christian, he came under the influence of the eloquent and magnetic Dr. Beverly Carradine whose logical and forceful preaching was all centered in the one theme of sanctification.

Dr. Carradine's dogmatic interpretation of Methodist doctrines and his arbitrary methods in conducting revivals created an issue among Methodist Christians who heard him, and scores of congregations in the Mississippi Conference were divided into holiness and anti-holiness groups, each zealously contending for the faith once delivered to the saints. Crymes was completely carried away

by the doctrinal interpretation and personality of Carradine. He believed that this courageous and fiery evangelist was the John the Baptist of a Pentecostal outpouring that would bring the revival of old-time Methodist purity and power for which he had so earnestly prayed! His emotional temperament and radical tendencies of mind drove him to extremes of zeal and unwise conduct.

It ought to be observed that the ministry of Crymes as of Carradine, was limited in its beneficial results not so much by essential error in doctrine as by unwarranted issue-creating emphases and antagonistic methods. Methodism believes in the doctrine of inward righteousness, or holiness of heart. The doctrine of entire sanctification, or Christian perfection, as an experience wrought in the life of faithful, consecrated believers by the work of the Holy Spirit, is her most distinguishing doctrine.

Crymes, like many other devout and earnest men, was driven by his great zeal and fearless but blind loyalty to a school of emotional interpretation which he believed to be right, into fruitless and hurtful extremes. Throughout his life, however, he was an example of piety and humble, unselfish service. He lived simply, was utterly devoted to the cause of Christ, was free from malice, envy or hatred, even toward those he thought had persecuted him. The latter years of his life were spent in meditation and prayer, looking for a revival in the Methodist Church which he loved unto the end.

EXCERPTS OF A LETTER.

My Dear Hunt:

Your book, "Paul's Superlative and Other Sermons," was received in due time and appreciated because of its author—my good friend. I find it a rare combination of messages on most vital subjects. I congratulate you on such a production. It is complimentary in many ways to your gifts and powers of the Gospel preaching—sane, biblical and spiritual to the core. May it have a wide circulation and be repeated many times in publication.

I am always your true friend,

J. E. Hampton.
Sold by Pentecostal Publishing Co., Louisville, Ky., price \$1.00.

When Thou saidst seek ye my face,
my heart said unto Thee, thy face,
Lord, will I seek. Psalm 27:8.

LOYALTY IN ACTION.

Loyalty from the heart, is loyalty from the start,
And in all church services it is ready to do its part.

On Sabbath morn he's up in time
To hear his beloved church bells chime;

He dare not go to visit kin,
Nor off to the brook for a little fin.
At church you'll find him
In his best frock,
And not only he, but his little flock.

Whatever the church with its program plans,
You can count on him for a helping hand.

He is always ready to stand by his church,

And never was known to dodge or shirk.

He helps his pastor his burdens to bear,

With encouraging words and fervent prayer.

And in his home three things you'll find,

Discipline, church paper and the Book Divine.

And in his home with family prayer,
His hospitality we all may share.

And when he comes to the end of the way,

The Head of the Church to him will say,

Well done, my faithful, loyal son,
A crown of life thou at last hast won.

If all our church were loyal like he
Wonders of wonders you then would see.

We could bring the lost from the paths of sin,

And usher the glorious millennium in.

T. P. Roberts.

IN MEMORIAM.



I saw the old warrior in his casket, his hair, made white by the snows of many winters; he was resting now after a thousand battles in which he had been in deadly combat with whiskey and the saloon, gambling and the underworld; infidelity and its propagandists; Rome and its Popes; Antichrist and the Beasts; Evolution and its godlessness; modernism and its skepticism; sin and its hellishness.

I went to the grave after the crowd had gone home and saw them covering up the casket with mother earth and they worked hard, but I said there lies a man whose soul you cannot bury, a casket cannot contain him, nor can six feet of earth hold him. By ten thousand sermons he has preached, by the songs and hymns he has written and sung throughout the nation, and which are being sung around the globe;

by his revivals in which thousands have been won to Christ; by the books which he has written and which have been read throughout the world; by his preaching sons, and the sons and daughters of others whom he helped train to preach and evangelize in the homeland and on the foreign fields; by his testimony for the Word of God, the cleansing blood, the sanctifying power, the glorious hope of the Second Advent, and the bliss of immortality, the soul of L. L. Pickett marches on.

Adopted son of Kentucky soil, he lived to bless her with his prayers and protect her with his Gospel Sword! Son of Methodism, he bowed at her altars and swore eternal allegiance to her doctrines. Preacher, Evangelist, Singer, Writer, Warrior—L. L. Pickett preaches on, sings on, prays on and fights on, though he has lately changed from the church militant to the Church Triumphant.

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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson V.—August 2, 1931.

Subject.—Philip's Missionary Labors. Acts 8:26-40.

Golden Text.—Therefore they that were scattered abroad, went everywhere preaching the word. Acts 8:4.

Time.—A. D. 37.

Places.—Samaria; Gaza; Azotus; Caesarea.

Introduction.—The Samaritans were a hybrid people. When the ten tribes composing what was known as the Northern Kingdom were conquered by Sargon about 720 B. C., he carried away into captivity nearly 30,000 of the better class of the people, the poorer class having been left behind to farm and care for vineyards. Then thousands of heathen Gentiles were sent in from Babylon, Nineveh, and other regions to take the place of the captives who had been carried away. In course of time there was intermarrying between the newcomers and the poor Jews, resulting in a mongrel race with whom the Jews of Palestine would have no dealings. Such was the situation that met Philip when he entered the country as a missionary.

Philip cannot be definitely identified. His name is Greek; but he may have been born of Jewish parents while they were living in some section under Greek control, or where that language was spoken, and so received his Greek name. He was an early convert to Christianity; and was appointed one of the seven deacons to look after the feeding of the poor Christians in Jerusalem. He was associated in this work with Stephen, the first Christian martyr. When the Christians were scattered abroad following the stoning of Stephen, Philip went up into Samaria and preached Christ unto them. Perhaps his Gentile name and associations fitted him the better for this work. The revival which he held resulted in the conversion of a multitude of Samaritans. It is worthy of note that when the news reached Jerusalem that the Samaritans had received the Gospel, Peter and John were sent there to hold a holiness meeting, and that they went and led the converts into the experience of Pentecost. Maybe I am an old fogey, and somewhat out of date, but I believe that it would be a wonderful help to the Church if such work were done by her in this day.

Philip had one convert in Samaria who was not sound. I refer to Simon the sorcerer. He went so far as to profess to believe in Jesus Christ, and to receive baptism; but when he saw the work of Peter and John, his real nature came to the front: He wanted to purchase with money the power to give the Holy Ghost to whomsoever he wished. This led Peter to administer a fearful rebuke that seems, in some measure at least, to have brought the poor hypocrite to his senses. It is a dangerous thing for unclean men to play with sacred matters. "They must be clean that bear the vessels of the Lord."

The Golden Text merits a word of comment. "They that were scattered abroad, went everywhere preaching the word." It is well for churches to license men to preach the Gospel; but that should not deter any good layman from telling the story of Jesus Christ to lost men anywhere and everywhere. It should not have that effect; but I fear that our rigid cus-

tom has often been made an excuse for being quiet when men should have spoken out the truth. If you are called to preach secure a license from the church to which you belong; but if you have no such call, get busy and lead all the souls to Jesus that you may be able to move in that direction. If God sees fit to use you, it is nobody's else business.

Comments on the Lesson.

26. The angel of the Lord.—The word angel means messenger. I suppose in this instance the angel was the Holy Spirit. Spake unto Philip.—He may have spoken in audible words, but more likely in an impression, just as he calls men to preach in this day. We do not hear any spoken words; but we receive an impression that is as clear and unmistakable as though we had heard God speaking to us. Philip was ordered to take the road from Jerusalem down to Gaza, which would lead him into a desert country. It does not seem that he received any further command at that particular moment.

27. A man of Ethiopia.—Ethiopia is the same as Abyssinia, a country in the eastern part of Africa. These people are black; but their facial features are much like those of Caucasians. We are not given the name of this particular man. He was a "eunuch of great authority under Candace queen of the Ethiopians." He was the treasurer of her kingdom. Judging from what is here said of him, we may be sure that he was a convert to Judaism; and that he was a faithful, devout follower of that religion; for he had made the journey to Jerusalem for the express purpose of worshipping at the temple of the Jews.

28. Sitting in his chariot.—The great man was taking his journey leisurely while his servant drove the chariot. Reading Esaias the prophet.—Esaias is the Greek form of Isaiah.

29. The Spirit said unto Philip.—This makes clear, as I said above, that the angel mentioned in verse 26 was the Holy Spirit. Again we have an unmistakable impression, and not spoken words. At least, that is my impression.

30. Understandest thou what thou readest?—Philip's question was proper. He did not mean to criticize the intelligence of the Ethiopian; nor was he misunderstood.

31. How can I, except some man should guide me.—He could read the Hebrew words, but did not know to whom the writer was referring. He needed a teacher to explain matters for him. So he "desired Philip that he would come up and sit with him." He was a hungry soul; and such may always expect God to lead them into the light, if they are sincere.

32. The place of the scripture which he read.—He was reading Isaiah; but at that time the Old Testament was all the Bible the Church had; and it had not yet been divided into chapters and verses. He was reading what is now the latter part of chapter 52 and chapter 53 of that prophet. The quotation given here is almost verbatim from Isaiah 53. It is all so familiar that I shall offer no comment.

34. Of whom speaketh the prophet this?—Isaiah was prophesying concerning the Christ who was to come;

but the Ethiopian could not understand the meaning of his words; so he asks: "Of himself, or of some other man?" Here was a sincere Jewish proselyte who was seeking to know the truth.

35. Philip opened his mouth.—This sounds a bit off to us; but it was a common expression among the Jews. Began at the same scripture, and preached unto him Jesus.—He had no need to go elsewhere; for the whole Gospel is locked up in that great prophecy. Some have wondered how the doctrine of water baptism came in just here. Look into the latter part of Isaiah 52, and you will find it: "So shall he sprinkle many nations."

36. They came to a certain water.—They were in a desert country; but travellers tell us that a small spring breaks out of the hillside, and runs some little distance before being absorbed into the thirsty ground. That was sufficient. Philip did not need much water to baptize one honest man. The Eunuch said, See, here is water.—He really said: "Behold, water." What doth hinder me to be baptized?—Nothing whatever. It was his right and privilege; and it was Philip's duty to administer it then and there.

37. This entire verse is spurious. I shall not comment on it. See R. V.

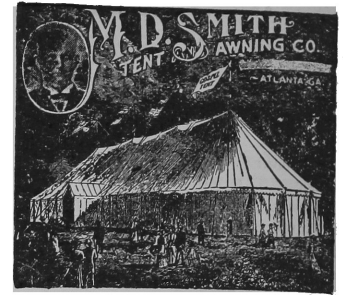
38. He commanded the chariot to stand.—We might say, stop. They went down both into the water.—Some who have been too much afraid of the doctrine of immersion have contended that this should be translated "to the water." But the translation is correct. They were doubtless bare-footed, as most persons were in that land; and it was perfectly natural that they should stand in the running water. But the fact that Philip baptized the eunuch as they stood there does not signify for one moment that he immersed him. In fact, as far as we know, there was not sufficient water there for such a baptism. I shall not quarrel as to the mode. That matters little; but it matters tremendously that the poor Ethiopian found the Savior of sinners.

39. The Spirit of the Lord caught away Philip.—This reminds us of the Lord. This was what we term a miracle. The eunuch saw him no more.—This hardly leaves one prepared for what follows; for one would expect the eunuch to be much shocked by such a gesture; but we read that "he went on his way rejoicing."

40. Philip was found at Azotus.—The Spirit carried him there. But he went on his way, and "preached in all the cities" on his route to Caesarea. There he made his home for the coming years. There he entertained St. Paul; and there his four daughters preached the Word. Cornelius may have heard the Gospel from the lips of Philip long before Peter's visit.

NOTED PREACHER HEADS KAVANAUGH PROGRAM.

Announcement has been made by Frank H. Gregg, chairman of the Program Committee for the Kavanaugh Camp Meeting and Bible Conference, to be held at the famous old Methodist Camp Grounds near Crestwood, Ky., that Rev. Dr. James Thomas, pastor of the new \$1,000,000 Hyde Park Community Methodist Church, Cincinnati, Ohio, will head the program at this year's camp meeting and Bible Conference to be held August 6-16.



The Mills of The Gods

by DR. C. F. WIMBERLY.

After reading sophisticated novels, sex stories, and tales of pagan glory, one comes with a great deal of delight and satisfaction upon this splendid story of Dr. C. F. Wimberly—"The Mills of the Gods." As the title implies it is a story of justice and recompense, and reveals in no uncertain manner how God, and not Chance, is ruling the Universe. The story moves with sure and certain strides, is gripping, worth reading, and the book deserves a wide circulation in this day of lost faith and false values.—JOHN RICHARD MORELAND, Poet and Critic, Norfolk, Va.

Order of PENTECOSTAL PUBLISHING COMPANY Louisville, Ky. Price \$1.50.

Dr. Thomas will be heard twice daily, during the entire period. He speaks at the 11:00 o'clock service each morning and 7:30 each evening. Rev. E. Arnold Clegg, the popular pastor of Maple Street Methodist Church, in Jeffersonville, will preach each afternoon at 3:00 o'clock. The McKinley Trio of Morristown, Tenn., which had charge of the music last year, will again be in charge of the musical program this year by unanimous vote of the Kavanaugh Board.

Dr. Thomas is well known in Louisville among the Methodist men. He was the principal speaker at their last annual banquet. He has had rather an unusual career. When he was about the age of 11 months his father was killed in the iron mines of Michigan. Consequently after ten grades of school, it was necessary for him to go to work in the mines, first under ground and then as mine blacksmith. He worked his way through high school and on through college, graduating from Albion College in 1909 with the A.B. degree. He later took up his life work as a minister serving at Wiley, Florence and Manzanola, Colo., then for ten years in the famous Grant Ave., Methodist Church at Denver where he conducted the largest church school in the Rocky Mountain region, built a large community house and maintained a seven-day a week program which necessitated a large staff of paid workers.

From there he was called to succeed Dr. Stidger at St. Marks Methodist Church at Detroit, a church of 3,000 members. After several years there, he was transferred to the Hyde Park Community Methodist Church at Cincinnati, where he has had a tremendous success. He is listed in Who's Who in America. His tremendous success is due to his wonderful personality and his evangelistic messages.

Special days will be observed at Kavanaugh this year, such as Louisville Day, Shelbyville Day, Jeffersonville Day, etc., and in addition to the McKinley Trio, a number of choirs, orchestras and special musicians will be on the program.

Reservations are being made now by those who expect to camp at the camp grounds during the ten days

Choose you this day whom ye will serve. Joshua 24:15.

ANNOUNCEMENTS.

The 28th Annual Beulah Park Holiness Camp Meeting will be held July 30 to August 9. Rev. and Mrs. Allie Irick, Rev. C. F. Wimberly will be the preachers. Rev. Harry W. Blackburn and sister will have charge of the music. The camp is located near Eldorado, Ill., and is easily reached by three railroads, Traction Line and State Highway. For information, address J. M. Keasler, Omaha, Ill.

The annual meeting of the Lisbon, N. Y., Interdenominational Holiness Camp Meeting Association will be held August 2-16. The camp is located between Lisbon and Ogdensburg, just off the state highway. The workers are Revs. J. E. Hewson, James Jones, assisted by H. Erwin Enty, young people's worker and song leader. For information, address Lyle H. Roy, President, Lisbon, N. Y.

The Warsaw Camp Meeting will be held at Warsaw, Ohio, July 23 to August 2. Dr. M. Vayhinger will be the preacher in charge, assisted by Rev. Harold Falor and wife, singers. The tabernacle is located one-fourth mile southeast of Warsaw. Come and enjoy the feast.

Chester Heights Holiness Camp Meeting, between Media and Wawa, Pa., will be held August 13-23. The special workers will be Revs. Raymond Bush and John Norberry, Rev. Mary Ellis and Tillie Albright. Rev. Frank M. Patterson and son, Paul Kenyon and his orchestra will furnish the music. Most reasonable accommodations can be secured. For information, address Rev. Mary Ellis, 704 N. 63rd St., West Philadelphia, Pa.

The Third Annual Interdenominational Camp Meeting of the Stafford County Holiness Association will be held at Crawford's Grove, one half mile from Stafford, Kan., July 23 to August 2. Rev. T. C. Henderson and wife, nationally known, will be the workers. J. H. Christian, Pres., Stafford, Kan.

The Winona Bible Conference will be held August 14-23 inclusive. Dr. W. E. Biederwolf, director, in announcing his speakers expresses the opinion that the program will be outstanding in quality and interest. Rev. W. A. Sunday will be the speaker Home-coming Day, August 20. Homer Rodeheaver will have charge of the music throughout the conference.

The annual meeting of the Mooers Association will be held at Mooers, N. Y., August 1-16. There is a fine group of workers scheduled for this camp: Rev. John Thomas and wife, Rev. Raymond Bush, Rev. John Scobie, Rev. George White and Mrs. Tillie Albright. The music will be in charge of Rev. Arthur Gould. The Gospel Quintette of Cleveland will be present to add to the interesting program. There will be a special Missionary Day at which time the missionaries on furlough under the auspices of the N. H. A., will speak. Those desiring information may address Kenneth F. Fee, Mooers, N. Y.

Rev. H. J. McNeese: "Our evangelistic party has been blessed of the Lord. Brother Hartman plays the Xylophone beautifully and sings in the Spirit. The people were blessed and shouted as he conducted the

praise service in Alliance Mission, West Bridgewater, Pa., recently. Open dates at Present. Address us New Brighton, Pa."

After October 1, Rev. Jim Green will be in the evangelistic field and open for revival meetings. He will work anywhere with any church who believes in full salvation. Mail addressed to him Box 200, Connelly Springs, N. C., will be forwarded to him. His camp at Connelly Springs, N. C., will be held August 1-9.

Rev. P. P. Belew: "I am filling a return camp meeting engagement August 13-23 at Bassett, Neb., and have an open date just previous to this camp which I should like to give en route to Bassett, or in that section, but will go anywhere. Those interested may write or wire me at my home address, Olivet, Ill."

The tent meeting being held at Fullerton, Ky., is accomplishing much for the kingdom of God. About fourteen have made a definite start for God, and others are hungry for salvation and the baptism with the Holy Ghost.

Rev. Ira M. Ison, for three years pastor of the Nazarene Church, New Albany, Ind., is entering the evangelistic field. He is making up his slate for the fall and winter. Freewill offering is all that he asks as remuneration for his services. Address him, 210 W. 8th St., New Albany, Ind.

Rev. K. J. Bevins: "I have been in the ministry for forty years, and God has revealed much to me during the past eight months 'for the Spirit searcheth all things: yes, the deep things of God.' I feel that the Lord wants me to tell the churches of these things, and am ready to go anywhere he leads. I can give good references as to my character if requested, from my home city, Columbus, Ohio."

REQUESTS FOR PRAYER.

Mrs. C. S.: "I am asking that you pray for the salvation of my son (16 years old) and my husband, and that my daughter and I may be filled with the Holy Spirit."

Mrs. A. H. B.: "Pray for a heart-broken woman whose home has been broken up, that she may be sustained with grace divine; also for the salvation of her husband."

Pray for a sister who is suffering with stomach and nervous troubles, and that her prayer may be answered for another matter.

J. W.: "Please to pray for my complete recovery from rheumatism and arthritis."

Pray that the Lord will restore health to a reader and help her to solve an educational problem.

Mrs. W. L. McB.: "Pray that God may touch the eyes of an afflicted sister that she may be healed of cataracts."

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It is food to hungry souls. It is pure and clean. It fights sin in all its forms. It is a real family paper. It teaches a full gospel from repentance to glorification. It has always stood for the doctrine of Entire Sanctification. Its editorial and literary qualities are of the best. It is a blessing to the shut-in, and they are able to get the pure gospel at home. It has a sermon by some able writer each week, which is worth the price of the paper many times. It contains the best thoughts of our most spiritual writers. THE HERALD stands true to the church, for it stands true to the doctrines upon which the church is founded.

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Camp Meeting Calendar

ALABAMA.

Dothan, Ala., July 16-26. Workers: Rev. W. R. Quinton, evangelist, and Mrs. Quinton, song leader. Mrs. J. R. Clarke, leader for children and young people. Sunday, July 19 is missionary day. Write Rev. C. J. Hammit, D. D., Dothan, Ala., Rt. 5.

ARKANSAS.

North Little Rock, Ark., July 23-Aug. 2. Workers: Rev. Oscar and Mrs. Nettie Hudson, Dr. H. Orton Wiley and Prof. John E. Moore. Address Mrs. Anna L. Oliver, Dist. Sec., 621 Olive St., North Little Rock, Ark.

DELAWARE.

Dover, Del., August 7-16. Rev. R. C. Finch, evangelist. Write Miss Louetta Holden, Sec., 314 W. Division St., Dover, Del.

GEORGIA.

Indian Springs, Florida, Ga., Aug. 6-16. Workers: Rev. H. C. Morrison, Rev. John Paul, Rev. Joseph Smith, Rev. J. M. Glenn in charge of work with young people. Charlie D. Tillman, director of music. Write J. M. Glenn, Sec., Florida, Ga.

ILLINOIS.

Kampsville, Ill., August 13-23. Workers: Rev. E. C. Allen, Rev. E. G. Grimes, evangelists. M. V. Lewis and wife, song leader and children's workers. Missionary service in charge of Mrs. Wm. Heslop. Write Mrs. J. P. Suhling Sec., Kampsville, Ill.

Bonnie, Ill., August 13-24. Workers: Dr. Wm. G. Heslop, Rev. Warren McIntire, Prof. John B. Moore, W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.

Normal, Ill., August 20-30. Workers: Rev. J. C. Long, Rev. Chas. Stalker, evangelists. Mr. Burl Sparks, song leader; Miss Mary Vennard, children's worker. Write Mrs. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

Charleston, Ill., July 24-Aug. 2. Rev. W. L. Surbrook, evangelist. Write Rev. Geo. A. Smith, 2221 Shelby Ave., Mattlin, Ill.

Sherman, Ill., August 1-16. Workers: C. B. Fugett and Burl Sparks. Write Burl Huddleston, 241 N. Douglas Ave., Springfield, Ill.

INDIANA.

Frankfort, Ind., July 16-18. L. S. Hoover, W. S. Deane, evangelists. J. C. Brillhart in charge of singing. Write Frank Edwards, 558 S. Columbia St., Frankfort, Ind., Sec.

Silver Heights, Camp Meeting, New Albany, Ind., July 30-Aug. 9. Workers: Rev. E. R. Overly, pastor. Write Mrs. M. P. Overly, 1000 E. Moore Party.

Oakland City, Ind., August 21-30. Workers: Rev. Holland London, Dr. G. E. Macklem, evangelists. Prof. Kenneth Wells and wife, song leaders. Write Mrs. Maud Steele, Sec., Oakland City, Ind.

Alexandria, Ind., July 17-Aug. 2. Workers: Rev. D. E. Snow, Rev. R. L. and Pearl Rich, Rev. Charles Stalker and Rev. H. E. Forbes. Singing in charge of Southern Sacred Singers of God's Bible School. Address Beniah Park Management, Alexandria, Ind.

Indianapolis, Ind., July 23-Aug. 2. Workers: Rev. A. L. Ford, Rev. Otto Dueker, Rev. Garnet Jewell, Rev. Wm. Smith, Missionary Banners, workers, and others. Special singers, Rev. and Mrs. Howard Small, Hallelujah Quartet. Write Rev. O. H. Nater, Camp Sec., 101 Alton Ave., Indianapolis, Ind.

Monroe, Ind., July 26-Aug. 9. Workers: Rev. W. H. Johnson, evangelist, and Mr. and Mrs. A. Shank, leader in song. Address Mrs. Frank Martz, Sec., Monroe, Ind.

Greenfield, Ind., Aug. 28-Sept. 6. Workers: Rev. D. E. Wilson, Alvin Young, Kate McKinley, Hansel Williams, Sec., Rt. 6, Greenfield, Ind.

Ramey, Ind., Aug. 13-23. Workers: Rev. Howard W. Sweeten, Rev. Virgil Moore. Leaders in songs, Kenneth Wells and wife. Write Geo. F. Pinaire, Sec., Ramey, Ind.

Winchester, Ind., July 19-Aug. 2. Workers: Rev. Robert French, evangelist. Rev. and Mrs. C. C. Chatfield, song leaders. Address Wm. E. Barr, Rt. 2, Box 74, Winchester, Ind.

IOWA.

Keokuk, Iowa, Aug. 21-30. Workers: Rev. Paul Coleman and wife, Mrs. J. V. Coleman. Write Mrs. F. A. Oilar, Sec., 1027 Timea St., Keokuk, Iowa.

KANSAS.

Palco, Kan., July 23-Aug. 2. Workers: Rev. E. C. O'Neil, evangelist. A. L. Crane, song evangelist. Mrs. Chas. Sigle, children's worker. Write Bessie Fondable, Sec., Palco, Kan.

Stafford, Kan., July 23-Aug. 2. Workers: Evangelist T. C. Henderson; Song leader and children's worker, Mrs. T. C. Henderson. Address Mrs. Alpha Carter, Sec., St. Johns, Kan.

Bronson, Kan., July 30-Aug. 9. Bros. A. C. Watking, Ray L. Kimbrough, and others in charge. Write P. H. McGee, 743 S. Wilson St., Fort Scott, Kan.

Wichita, Kan., Aug. 13-23. Workers: Rev. Seth C. Rees, Rev. D. E. Wilson, Rev. Claude A. Watson, Evangelists. Prof. and Mrs. R. A. Shank, song leaders. Mrs. S. P. Nater, young people and children's worker. Write Rev. Jesse Uhler, Sec., Clearwater, Kansas.

KENTUCKY.

Carthage, Ky., August 21-30. Workers: Rev. J. E. and Ada Redmon, evangelists; George P. Woodward, chalk artist and young people's worker. Address J. R. Moore, Pres., Rt. 1, California, Ky.

Mt. Hope, Ky., July 16-28. Rev. B. A. Nelson, evangelist, with others to assist. Prof. and Mrs. W. C. Kinsey, directors of song and music. Write Robert Helphinstine, Sec., Goddard, Ky.

Lawson, Ky., August 20-30. Workers: Rev. Chas. Jacobs, Rev. C. W. Ruth, Rev. W. M. Weaver. Music and song leaders. Mt. Carmel Faculty. Address Miss Mary Vandiver, Sec. Lawson, Breathitt Co., Ky.

Central Holiness Camp Meeting, Wilmore, Ky., July 16-27. Workers: Rev. T. H. Gaddis, H. C. Morrison, preachers. Music in charge of Moser Sisters. For information, address W. D. Turkington, Sec., Wilmore, Ky.

Callis Grove, Ky., July 31-August 9. Rev. J. R. Parker preacher in charge; I. H. Driskell, song leader; Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Kentucky.

Aliceton, Ky., July 30-August 9. Workers: Mrs. E. D. Corlock and Rev. Charles W. Grant. Rev. E. D. Corlock, young people's worker. J. Hillary Finch, Pres.

Portland, Ky., July 16-28. Rev. Prof. F. Owen, evangelist, and Rev. J. L. Schell will have charge of the music. Write to L. D. Rounds, Paintsville, Ky.

Pentecostal Park Camp Meeting, Glasgow, Ky., Aug. 20-30. Workers: Rev. H. E. Jones, H. C. Morrison and A. S. Jones, preachers. E. C. Milby in charge of music. For information, address Josh Barber, Glasgow, Ky., Rt. 4.

MAINE.

Robinson, Maine, August 7-16. Workers: The President of the Reformed Baptist Alliance will be in charge. Rev. John Fleming, evangelist, assisted by ministers of the Reformed Baptist Church. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

MARYLAND.

Denton, Md., July 24-Aug. 2. Workers: W. S. Dean and D. E. Wilson, evangelists. Music in charge of Mrs. Etta G. Hoffman. Eddie Patzsch, cornetist, soloist and song leader; Prof. George Woodward, chalk artist; children's and young people's worker, T. S. Dixon, Supt., R. O. Musser, Sec. Address Rev. H. E. Uhrig, Denton, Md.

Gaines, Michigan, Aug. 28-Sept. 6. Workers: Dr. John L. Brasher, Dr. C. W. Butler, Mrs. B. L. Adams, A. Francis, and Mrs. Grace Henekels, all full time. Write Mrs. Grace Millard, 614 Michigan Ave., East Lansing, Mich.

MICHIGAN.

Eaton Rapids, Mich., July 24-Aug. 2. Workers: Rev. Joseph Smith, Rev. Joseph Owen, Rev. John Thomas, Rev. Iva D. Vennard, Miss Mary Vennard, Rev. Lloyd Nixon, Prof. Morse Skinner. Write Rev. D. E. Reed, Albion, Mich.

Bellaire, Mich., July 23-Aug. 2. Workers: Rev. E. C. Jones, B. Greenman, Ila Bruce. Write Sec., Mrs. Effie Dingman, Bellaire, Mich.

Romeo, Mich., July 31-Aug. 9. Workers: Rev. J. L. Brasher, Rev. T. M. Anderson, Rev. J. H. Johnson, song leaders. Rev. C. M. Kenneth Wells. Young people and children, Mr. and Mrs. S. L. Miller. Write J. H. James, Sec., Decker, Mich.

MISSISSIPPI.

Jonah, Miss., August 16-31. Rev. W. E. Hall, Rt. 1, Box 1084, Leakeyville, Miss.

Waynesboro, Miss., August 21-30. Workers: Rev. D. H. Householder, Rev. and Mrs. R. Metcalfe. Address Mr. C. M. Moody RFD, Waynesboro, Miss.

MISSOURI.

Hannibal, Mo., July 16-Aug. 2. Workers: Rev. Theodore Ludwig, Rev. Minnie E. Ludwig, preachers; song leaders; and sacred song illustrating artists. Rev. Harlow Reed. Write Rev. Harlow Reed, Hannibal, Mo., general delivery.

Hannibal, Mo., August 14-23. Rev. L. A. Windsor, evangelist. Write Mr. P. Phillips, 2117 Market St., Hannibal, Mo.

NEBRASKA.

Kearney, Neb., Aug. 20-30. Workers: Rev. J. Aycock, wife and daughter, Rev. R. E. Gilmore, Rev. E. O. Rice and wife. Miss Annabelle Watts children's worker. Address Mrs. B. J. Patterson, Rt. 4, Kearney, Neb.

NEW JERSEY.

Glassboro, N. J., Aug. 13-23. Rev. R. G. Flexon, Rev. S. Lewis Adams and others. Write Mrs. Wm. Gallagher, Sec., 40 Myrtle Ave., Glassboro, N. J.

Aura, N. J., July 31-Aug. 9. Evangelist Rev. Peter Wiseman. Deaconesses Richardson and Hazard. Singer, Rev. N. B. Vandall.

Delano, N. J., Aug. 28-Sept. 7. Evangelists: Rev. John F. Knapp, Rev. John Thomas, Rev. J. F. Boughton, Singer, Rev. Charles C. Mourer. Male Quartettes from Asbury College and God's Bible School.

NEW YORK.

Houghton, N. Y., Aug. 13-23. Workers: Dr. H. S. Miller, Dr. John Thomas, Rev. and Mrs. C. I. Armstrong in charge of music, assisted by Cleveland Colored Quintette; Miss Mabel Fancher, children's worker. Write Rev. Walter Readett, Sec., Lyndonville, N. Y.

Seven Oaks Camp, Stop 334, Troy, Schenectady Rd., Cohoes, N. Y., Aug. 2-16. Workers: Song leader, Rev. J. A. Ward. Song leader, Rev. J. A. Ward; young people's worker, Mrs. S. A. C. Easley; children's worker, Miss M. P. Humphrey. Write W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.

Richard, N. Y., August 16-30. Workers: Rev. Fred Sufeld, Rev. F. E. Arthur, Rev. Bona Fleming and Tillie Albright, evangelists; Mrs. Florence Miller, song leader; Charles Sergison, pianist; Miss Ida E. Bliss, children's worker; Rev. George Warner, missionary. Write Miss Luella C. Hunt, Sec., Richard, N. Y.

Moers, N. Y., Aug. 1-16. Workers: Rev. John Thomas and wife, Rev. Raymond Bush, Rev. John Scobie, Rev. George Witte, Mrs. Tillie Albright, Rev. Arthur Gould, Cleveland Gospel Quintette; address Kenneth F. Fee, Sec., Moers, N. Y.

Freeport, L. I., N. Y., July 12-28. Evangelists, Rev. Theodore Elmsner, Rev. James Jones, Rev. Paul Hill, Rev. W. B. Butler, D. D. Missionary, Rev. F. L. Cowan; song leader, Rev. Wayne Lamb; pianist, Mr. Robert L. Simpson; Street meetings, Mr. H. Willard Ortlip. Write H. J. Cornell, 46-14 Burling St., Flushing, L. I., N. Y.

NORTH CAROLINA.

Connelly Springs, N. C., August 1-9. Workers: Revs. John Paul, A. L. Stanford, R. V. Self, A. Burgess, Edith Crouse and others. Address Box 200, Connelly Springs, N. C.

OHIO.

Toronto, O., July 30-Aug. 9. Workers: Rev. C. H. Babcock, Rev. B. W. Petticoat, and Rev. Howard Sweeten, evangelists. Prof. James B. Campbell, song leader; Janie Bradford, young people's worker; Edith Mackley, children's worker; Edwina Wilson, pianist. Address Rev. Edwin Holder, Sec., 518 Trenton St., Toronto, Ohio.

West Union, O., July 25-Aug. 9. Workers: Rev. P. E. Sheelhamer, wife and family. Rev. I. E. McColm, Sec., West Union, Ohio.

Sebring, Ohio, July 17-26. Workers: Rev. Joseph H. Smith, Rev. E. W. Petticoat, Rev. W. H. McCaughy, Rev. J. Lawrence, Rev. Music director, Prof. James E. Campbell; pianist, Miss Edwina Willson; young people's leader, Mrs. W. L. Murphy; children's meetings, Miss May C. Gorsuch. Write Rev. Raymond L. Bush, P. O. Box 45, Sebring, Ohio.

Portsmouth, Ohio, August 20-30. Evangelists: Geo. B. Kuip, and H. W. Sweeten. Music in charge of Edith and Ruth Bishop. Missionary Day in charge of The Oriental Missionary Society. Young people in charge of Willis and Viola Mills. Write to E. L. Day, Supt., Newark, Ohio.

Findlay, Ohio, August 6-16. Workers: Rev. F. Lincicome, Rev. John Norberry. Music directors, Mr. and Mrs. E. M. Corneliuss; children's worker, Mrs. Aura Smith. Write V. V. Thomas, Alvada, Ohio.

Mt. Vernon, Ohio, August 6-16. Workers: Rev. Paul S. Rees, Rev. S. H. Turbeville, Rev. T. M. Anderson, evangelists; Rev. W. L. Mullet, song leader for Main Tabernacle, Rev. Merle A. Hays, song leader for young people's auditorium; Miss Anna E. McGhie, young people's worker; Miss May C. Gorsuch and Mrs. H. E. Oberholzer, children's workers; Rev. H. A. Guiler and wife in charge of ring meetings. Address Rev. E. E. Shultz, Sec., 89 S. Broadway, Geneva, Ohio.

Columbus, Ohio, July 16-26. Evangelists, Dr. Chas. H. Babcock, Rev. H. V. Miller, Prof. Kenneth Wells, Mrs. Eunice Wells. Rev. Chas. A. Gibson, Platform Mgr. Write Rev. W. K. Gilley, Sec., 2976 Cleveland Ave., Columbus, Ohio.

Circleville, Ohio, August 19-30. Evangelists: Rev. Paul Rees, Rev. B. G. Carnes, Rev. Charles Slater. Write Rev. E. A. Keaton, 451 N. High St., Chillicothe, Ohio.

Anna, Ohio, August 20-30. Workers: Evangelists, Rev. F. Lincicome, Rev. L. R. Akers, Prof. L. J. Phillips and wife in charge of music. Address Fred Conrad, Sec., New Hampshire, Ohio.

Sharon Center, Ohio, July 24-Aug. 2. Workers: Rev. Wm. C. Heslop, Rev. Warren C. McIntire, evangelists. Rev. W. L. Mullet, song leader; Miss Anna E. McGhie, young people's and children's worker. Write Mr. R. D. Brown, Publicity Secretary, 41 Richmond Place, Akron, Ohio.

OKLAHOMA.

Blackwell, Okla., August 6-16. Workers: Rev. R. E. Gilmore, evangelist, and L. C. Messer, song leader. Write Mrs. A. L. Wright, Sec., 307 E. College, Blackwell, Okla.

OREGON.

Quincy Park Ore., August 6-16. Preacher, Rev. U. E. Harding; singing in charge of Rev. Fletcher Galloway. Write Mrs. L. Van Delinder, Sec., 919 Market St., Salem, Oregon.

PENNSYLVANIA.

Belsano, Pa., July 30-Aug. 9. Workers: Rev. John Clement, Rev. Lawrence Reed, and others. Write S. Ward Adams, Sec., Belsano, Pa.

Conneautville, Pa., July 31-August 9. Workers: Rev. Joseph Owen, Rev. Chas. M. Dunaway; Song leader, Prof. W. R. Hallman; Evangelist Misses George and Lewis, young people's worker. Write C. A. Lockwood, 429 Second Ave., Pittsburgh, Pa.

Kittanning, Pa., August 12-23. Workers: C. W. Rutt and T. M. Anderson. Write Rev. P. I. Boarts, Rt. 5, Kittanning, Pa.

Reading, Pa., July 17-26. Workers: John and Bona Fleming, Kutch Sisters in charge of music. Write W. A. Dunkelberger, Sec., Reading, Pa.

Clinton, Pa., August 6-16. Evangelists, L. A. Reed, Fielding Howard, C. W. Butler, Eddie Patzsch, song leader; Millie Rodenbaugh, children's worker; Young people's workers, Barnes Sisters. Write W. King, 3020 Sacramento St., Pittsburgh, Pa.

RHODE ISLAND.

Portsmouth, R. I., July 31-Aug. 9. Workers: Rev. C. B. Eucit, Rev. J. Glenn Gould, Chas. L. Slater, song leader; A. Cora Slocum, pianist; Miss Mabel Mosher, young people's and children's work. Address Henry Mosher, 21 Farewell St., Newport, R. I.

TENNESSEE.

Louisville, Tenn., Aug. 28-Sept. 6. Rev. John Fleming, evangelist. Rev. Eddie Patzsch, singer. Mrs. Walter D. Fouché, Sec., Maryville, Tenn.

Dyers, Tenn., July 30-Aug. 9. Workers: Rev. R. B. Rawls and wife, Rev. C. B. Smith. Mrs. Rawls will have charge of the singing. Write Joe T. Hall, Sec., Box 323, Dyer, Tenn.

TEXAS.

Pearl, Texas, July 31-Aug. 16. Rev. I. L. Flynn, evangelist, and Rev. W. Lawson Brown and wife will be the singers. Write R. L. Mosley, Sec., Pearl, Tex.

Scottsville, Tex., July 23-Aug. 2. Workers: Rev. O. H. Aycock and Rev. Jarrett Aycock. Mrs. Aycock and daughter will have charge of the music. Address B. P. Wynne, Sec., Marshall, Tex.

Noonday, Texas, Aug. 5-16. Workers: Rev. W. H. Vance and Rev. W. C. Mann. Song leader, Fred John W. Davy. Address R. P. Dickard, Sec., Hallsville, Tex.

VERMONT.

Johnson, Vt., August 21-30. Workers: Rev. E. G. Wilson, Rev. James H. Jones, and Rev. C. R. Sumner. Rev. and Mrs. W. L. Braham will have charge of the singing. Miss Ruth M. Beaton, pianist. Write Rev. Clyde R. Sumner, Sec., Moers, N. Y.

VIRGINIA.

Shackelfords, Va., July 17-28. R. G. Flexon, Shackelfords, Va.

Greenville, Tenn., Sept. 9-30. Workers: Rev. John F. Owen, evangelist and Rev. M. V. Lewis, singer. Mrs. H. A. Lamons, Sec., Dranesville, Va., August 16-30. Rev. A. E. Wachel in charge. For information write Mrs. Z. F. McMillen, Rt. 2, Herndon, Va.

Salem, Va., Aug. 28-Sept. 6. Workers: Rev. Robert Young, evangelist; Prof. M. V. Lewis, song leader; Rev. E. J. Rice, Secretary-Treasurer of the Oriental Missionary Society; Mrs. E. O. Rice, pianist; and Rev. Orville French and wife, missionaries from the Orient, who will represent the missionary cause.

Locust Grove, Va., August 20-30. Workers: Rev. M. S. Hudson, Rev. D. F. Dickard, Rev. L. B. Hudson. Gospel singers,

Spotsylvania, Va., August 14-23. Rev. O. B. Newton, in charge, with others to assist. Address Mrs. B. K. Andrews, Sec., Spotsylvania, Va.

Wakenfield, Va., July 31-Aug. 9. Workers: Rev. O. B. Newton, Rev. H. C. Carniness. Song leader, O. M. Coches. Write F. W. Gay, Treas.

Buckingham County, Va., July 26-Aug. 2. Rev. J. L. Glascock, evangelist. Write A. C. Garnett, Jr., Sec. Treas., Buckingham, Va.

WASHINGTON.

Orchards, Wash., August 2-16. Evangelist J. B. McBride with Rev. Floyd Johnston as song leader. Write Mrs. J. Howard Porter, Sec., Orchards, Wash.

Tacoma, Wash., August 6-16. Workers: Rev. A. E. Boyd, evangelist; song leader, Wm. J. Murphy; young people's workers, Misses Mary Mills and Ethel Cowgill; children's workers, Mrs. Marjorie Votaw and Miss Byrl Kling. Write Mrs. Lottie M. Brown, Sec., 4511 McKinley Ave., Tacoma, Wash.

Ferndale, Wash., July 23-Aug. 2. Workers: Rev. and Mrs. Arnold G. Hodgins, evangelists; Prof. E. Sylvester Weidman, director of music; Miss Gertrude Egbert, pianist; Miss Lilla A. Rogle in charge of the Junior camp meeting. Address Rev. A. O. Quail, Sec., Bellingham, Wash.

WISCONSIN.

Racine, Wis., July 31-Aug. 9. Evangelists: Rev. A. F. London and Party. Write F. C. Hilker, 1825 Clayton Ave., Racine, Wis.

Hillsboro, Wis., July 23-Aug. 2. Workers: Jesse Whitecotton, J. M. Hames, evangelists; Robert Conley, song leader; Stell Wood and Catrina Rure in charge of children, and Chas. Butcher and J. K. Seckham, leaders of the young people. Write J. B. Clawson, 445 Maxwell St., Baraboo, Wis.

Oregon, Wis., August 14-30. Workers: Rev. Tilden Gaddis and the Musical Moser Maidens. Address Mrs. Jack Linn, Oregon, Wis.

EVANGELISTS' SLATES

ALBRIGHT, TILLIE, Evangelist. (238 2nd St., N. W., New Philadelphia, O.) Winchester, Can., July 7-30. Mooers, N. Y., July 21-Aug. 16.

AYCOCK, JARRETTE. (2923 Troose Ave., Kansas City, Mo.) Scottsville, Tex., July 23-Aug. 2. Atlanta, Tex., Aug. 7-16.

BABCOCK, C. H. Columbus, Ohio, July 16-26. Hollow Rock, O., July 30-Aug. 9.

BENNETT, GEORGE. (Hermosa Beach, Calif.) Machias, N. Y., July 26-Aug. 2. Entiat, Wash., Aug. 6-16.

BOOKER, HORACE A. (432 15th St., Canton, O.) California, Pa., July 26-Aug. 9.

BUSSEY, M. M. Lincoln, Ill., July 19-Aug. 2.

CARNES, B. G. (200 Morrison Ave., Wilmore, Ky.) Dublin, Tex., July 20-26.

CAROTHERS, J. L. AND WIFE. Bennington, Kan., Sept. 27-Oct. 11.

EDWARDS, J. R. (Elmore, Ohio, L. B. 20) Lima, Ohio, Sept. 6-27. Sebring, Ohio, Oct. 4-25.

FLEMING, JOHN. Reading, Pa., July 19-26.

GLASCOCK, J. L. (1350 Grace Ave., Cincinnati, Ohio.) Buckingham, Va., July 26-Aug. 2. Homer City, Pa., October 4-13.

GOODMAN, M. L. (Burnlip, Mich.) Boyne City, Mich., August 21-31.

HAMES, REV. J. M. Hillsboro, Wis., July 23-Aug. 2.

HENDERSON, REV. AND MRS. T. C. (221 N. Professor St., Oberlin, Ohio) Stafford, Kan., July 23-Aug. 2.

HEWSON, JOHN E. (127 N. Chester Ave., Indianapolis, Ind.) Lisbon, N. Y., August 2-16.

HOWARD, FIELDING T. (198 Timberlake Ave., Erlanger, Ky.) Sadielville, Ky., July 19-Aug. 2.

IRICK, ALLIE AND EMMA. (Bethany, Okla.) Tilden, Ill., July 17-27.

JOHNSON, ANDREW. (New Castle, Pa.,) July 12-28. Bentleyville, Pa., Aug. 15-25. Toronto, Can., Sept. 6-20.

LEWIS, M. V. (Wilmore, Ky.) Alexandria, Ky., Aug. 20-Aug. 9. Kampsville, Ill., Aug. 13-23.

LOWMAN, J. W. AND MAYBELLE. Casper, Wyoming, July 12-26.

MILBY, E. C. (Song Evangelist, Greensburg, Ky.) Kent, Ind., July 23-August 2. Acton, Ky., Aug. 7-17.

OWEN, JOHN F. (262 E. 13th Ave., Columbus, O.) Corbin, Ky., July 16-28. Rome, Mich., July 30-Aug. 9.

RUTH, O. W. (1290 Dominion Ave., Pasadena, Calif.) Stayner, Ont., July 30-August 9. Kittanning, Pa., Aug. 13-23.

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Mrs. H. C. Morrison, Associate Editor

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THE THREE P'S.

By The Editor.

THIS world—and we are not speaking of the planet on which we live, but of the unregenerated, wicked people who live upon the globe—is not and, in the nature of things cannot be, friendly to holiness. We are not speaking of holiness as a doctrine or theory, but as an experience and life.

There is no question with reference to the teaching of the Bible on the subject of holiness. It declares that, "Without holiness no man shall see the Lord." It assures us that "The wages of sin is death." The great mission of Jesus Christ in the world is to destroy the works of the Devil—to save men from sin.

In the agonies of the cross Jesus Christ solved the sin problem. There is no way to get rid of sin except through faith in a crucified and risen Lord. Jesus, in his life, teaching, sufferings, death, resurrection, and intercession, is the solution of the whole sin problem. The highest note of the gospel is, and ever must be,—Come to Jesus! In Jesus Christ there is pardon and cleansing.

When Jesus has done his glorious best for a human soul with reference to sins committed and sin inherited, that soul is in excellent condition for any world or sphere in God's universe, and need have no fear. It can appear before God in peace, without spot or wrinkle. It can associate, without embarrassment, with the highest angels and the holiest saints. "The blood of Jesus Christ, God's Son, cleanseth us from all sin." To be free from sin is the highest good and the greatest blessedness that can come to a human soul in this world, or any other world. It must come in this world in order to enter into the other world in peace. Freedom from sin opens the entire universe for exploration, bringing joy, peace, eternal growth and enlargement to a human soul.

What is known as the "Holiness Movement" in these United States, say what you will, has been a sort of spiritual gulf-stream that has flown through the nation and around the world, illuminating and warming multitudes of souls into life and peace with God. There is no way to calculate the blessing that has come to mankind out of the revivals, conventions, camp meetings, literature, the homes for the rescue of the outcast, the far-flung mission line in all of the great mission fields, that have been brought about by the spiritual awakening that has been called the modern "Holiness Movement."

We need a revival in the Holiness Movement; a fresh outpouring of the Holy Spirit. The preachers of this full gospel need to drink deep of the wine of full salvation, that they may be as intoxicated giants standing firmly, humbly, but fearlessly, for full redemption in Jesus Christ. In this glorious war of redemption from sin, there is no place

for selfishness, for scheming, for cowards; for those who blow hot and cold, who give an uncertain sound, about whom both advocates and opposers are uncertain, who stand for holiness in spots and places. In this great work we must gladly go without the gates bearing the reproach of Christ.

The three P's at the head of these paragraphs stand for Purity, Persecution and Power. It is our part to look after the purity; to be sure of the fiery, purging baptism of the Holy Spirit applying the cleansing blood; to seek after, obtain, and hold on to purity of heart. The wicked, godless world will not stand for that. A lukewarm church, or worse still, an unregenerated church, will protest against a heart and life from sin set free.

A pure people always have been, and always will be, a persecuted people. They will be misunderstood, misrepresented, and more or less, will have a blessed opportunity of suffering some for, and with, their Lord and Saviour. This is a part of the program. But here is where the third P comes in, and that is Power. Let God's people receive, hold on to, and live purity. The world will furnish the persecution, and God will give power. It is a common thing for people to wait and pray for power, who do not seek after and pray for purity, and who would not, under any circumstances, endure persecution; they will never get power.

The God-given men of fifty years ago who kindled the fire of the old Bible Wesleyan doctrine of entire sanctification, were not cowards. They were not radicals in the sense that they ran to extremes and tore things to pieces. They were honest, conscientious, clear, strong, full of the fearlessness of a holy love. They were God-given torches of holy light. They were salt that penetrated, and light that illuminated. It is impossible to calculate the blessing that came to humanity through their Purity, Persecution and Power! Those who enjoy their heritage, who have received blessing through their sacrifice, must live in a light, move in an atmosphere, and give out a message entirely without question marks. They must be holy men and women; humble, to be sure, but courageous, not only willing to suffer for Christ's sake, but to rejoice in the privilege of bearing the cross.

AN OPEN LETTER.

My Dear Bishop:



We should not forget that the doctrine, discipline, polity of connectionalism Methodism were arranged and established for a twice-born church, groaning after and going on to perfect love.

Original Methodism not only asked their

preachers to groan after the second work of grace cleansing the heart from all sin, but the preachers urged the people to make an entire consecration, to hunger and thirst after righteousness, and to expect, and believe, for full redemption from indwelling sin.

The polity of Methodism, with all of its splendid arrangement of discipline, officialism and evangelism, was well adapted for such a church. In those early days, from our highest officials to our humblest members, revivals of religion were expected in all Methodist congregations. The people gave themselves to fasting and prayer, privately and publicly, and, at least once a year, most every congregation of Methodism arranged for, and labored earnestly to bring about a revival for the spiritual refreshing of the membership of the church, and the salvation of lost souls. Their labors were rewarded; from children to hardened old sinners, hundreds and thousands were deeply convicted for sin and powerfully converted to God. Many of the older saints entered into the fullness of the blessing of the gospel, and were beautiful examples of piety, and enjoyed the rich experience of perfect love.

Sad to say, those days have largely passed away. Many of our more influential churches have banded revivals of religion entirely. Prominent churches all about us go for years without an attempt at a revival; in fact, accept the false position that the days of revivals are passed. They keep up their membership with their Decision Day additions, and the people they gather in at Easter. A large per cent. of these indicate no evidence of conviction for sin, and make no claim to regenerating grace, and no pretext to any knowledge of the witness of the Spirit to their acceptance as new-born children of God. It is a lamentable fact that tens and hundreds of thousands of people are being received into Methodist churches without any knowledge of the new birth.

The spirit of modern liberalism is abroad in the land. Large numbers of preachers have become infected with it and, while they may believe themselves to be orthodox believers, they have no profound conviction of essential saving truth, no spirit of evangelism, no consuming passion for souls, and no gracious fruit to their ministry in the conversion of sinners to Christ.

We have many preachers who are bold in their attack upon the old faith that really touched God and brought things to pass. A large percent of the younger ministers do not know "where they are at." They do know that they do not believe the Bible is an inspired book. They question the virgin birth, the bodily resurrection of Christ, and the necessity of a blood atonement. They doubt if there is a personal Devil; they are at sea with reference to future punishment; they are wandering in a wilderness of modern doubt and destructive criticism.

There is one thing of which you may be sure: this modern Methodism is not going to

(Continued on page 8)

STRANGE AND STIRRING THINGS IN CHILI.

Rev. G. W. Ridout D.D., Corresponding Editor.



My brother, let me tell you of a sight I saw in Santiago, Chili, where I have returned at the request of the ministers and churches for three weeks further work.

Sunday morning I was to speak at a seven o'clock prayer meeting. When I reached the Temple about two hundred people were present and many were upon their knees in prayer. They sang a song, then they prayed, and the praying was in the Holy Ghost. The numbers grew until about 500 were present. I gave the message from Revelation 1:10. Once when I reached a point that struck fire over one hundred rose up and rushed to the altar (without any invitation) and the power of prayer was again manifested. Soon they quieted down to listen again. I spoke on and sometimes the word was punctuated by a volley of halleluahs and, as I continued the message, the word struck home to the heart of one poor fellow and he rushed to the altar and soon again the altar was crowded. When things settled down I continued the message till another chunk of gospel dynamite went off and there was another rush to the altar and another siege of prayer and shouts of "Gloria a Dios" and hallelujahs.

Now you may ask how I accounted for these demonstrations? First of all, let me say I did not try to work them up. The lesson was not at all exciting. They have a word in Spanish "entusiasmo," which means the same as our word *enthusiasm*. This word explains it. It was the enthusiasm of the Spirit.

Again, at night, I witnessed another outbreak. I preached four times during the day and this was the third service. It was in the Presbyterian Church whose pastor has been giving a great deal of time and prayer to revival matters. After preaching on "The Power of the Holy Spirit" as promised, Acts 1:8, I opened the altar and instantly there was a crowd moving forward; and when I made an appeal to sinners, they began coming from all parts of the church, among them a few drunkards (as Chili has open saloons seven days a week); then the praying began. It was really tense, as some visiting brethren who had been in the early meeting of which I wrote, took hold of the horns of the altar. There seemed to be a possibility of some of those Presbyterians getting a shock, but the pressure increased and the power of prayer continued and then some one began to shout. For a while I feared this would interfere with the good of the meeting, but the Lord helped us. I witnessed a fine looking fellow working with all his might in the meeting and he was full of the Spirit. I was greatly relieved when the pastor told me he was one of the elders of the church; well, I thought, if all this demonstration did not scare him but he could join in it with a hallelujah, I have no occasion to be afraid. Think of one of those good old-fashioned camp meetings, where the power came down and "Mothers in Israel," and fathers, too, shouted the praises of God, and you have some conception of that Sunday night meeting in the Presbyterian Church of Santiago. And it was all Chilean; not a foreign missionary present.

Excitement! Yes, truly, there was, but in my opinion the churches are dying for a bit of healthy religious excitement. I understand the Methodists are going back to the prayer book, and Episcopal form of worship and in some churches they will have high altars and candlesticks. Now all this is a testimony to the loss of the power of God and a very poor substitute for good old fashioned Methodist piety and power. The heads of the church have filled things up so full with mod-

AN APPEAL TO THE HOLINESS PEOPLE.

Let me tell you how you could invest TWO DOLLARS for God and Holiness and reap a tenfold, hundredfold, possibly, thousandfold fruitage. I find over here in South America very few holiness papers are circulating. The people are hungry for this literature but they do not get it. Many native pastors read English and would be glad to get *The Pentecostal Herald*; many missionaries would be happy to receive it, and some who know nothing about holiness literature would be benefited greatly if *The Herald* came to them. I could give Mrs. Morrison fifty names of missionaries, pastors, teachers and others to whom *The Pentecostal Herald* would be a great blessing.

Invest Two Dollars of your missionary money in this way. It may lead some one into their Pentecost. It may start a revival. Pass two dollars on to the Bookstand man at camp meeting for this purpose, or mail two dollars to Mrs. Morrison at *The Herald* office. **DO IT NOW.**
George W. Ridout.
Santiago, Chili.

ernism and unbelief that something has got to be done to make up for the loss, but it will never be made up by formalism and ritual. It is not *Ritual Methodism* needs; it's a *Revival of Grace*.

II.

A very remarkable conversion occurred in our meeting last week at the Second Methodist Church, Santiago, Chili. The morning meetings were devoted mostly to prayer and Bible Reading on Holiness, Pentecost, etc. On this particular morning a most unusual altar service was held and the power of the Lord was felt mightily. As the meeting was breaking up a drunkard appeared on the scene and speaking to the pastor, staggered to the altar; he was so drunk that he fell headlong on the church floor by the altar. We began to pray for him. One brother who had exceptional power in prayer gripped the poor fellow and made a prayer that moved heaven and earth. He seemed to take hold of the horns of the altar for the poor drunk and we believed that God would answer. The pastor arranged to have the poor fellow sleep off the drink and by the night service he was himself and attended the meeting and was at the altar seeking God for himself and got converted. A great change took place; he went to his home and he was such a desperate case that his mother at first refused to let him enter, but as one of the church members accompanied him and told the mother what had happened she let him in. The next day he brought his mother to the meetings and she became converted; he brought also another drunk and he got converted. The transformation that had taken place in those two men and that mother is marvelous. Yesterday, they had me and the pastor come around to see their home since they had cleaned up. The mother was so happy as she served us a cup of tea. All three are joining the Methodist Church.

I notice by the papers from U. S. A. they are wanting to do away with Prohibition. Well some of those wets should come over and see what drink is doing in Chili. Here there are bums and drunkards in abundance. The drink traffic in Chili is enormous. The government encourages the sale of drink for the sake of the revenue. All of these South American Republics are cursed by drink.

III.

Last night I preached at San Barnardo, Chili, to a crowded house. So large was the crowd that sitting room was almost impossible; nearly the whole audience stood and the meeting went on for three hours. Demonstration? Yes, considerable! Chileans, when they get stirred, are very emotional.

The pastor of this people is a unique personality, he is very devout, a man of piety and prayer and dauntless courage. He is unceasing in his labors for souls; he is very original in his methods. Let me tell you of a

recent expedient he employed to extend the kingdom. He had a dog that he liked very much; in some manner the dog got lost. Now think of using a lost dog to help kingdom matters and yet he employed it. He believes in setting his people to work. One man who has done a lot of colporteur work he has sent through the town to look for the lost dog, he has a woman also visiting another section looking for the lost dog. They do it this way, they knock at doors and ask if a stray dog has been around there lately; then if the person answering the knock is sociable and talkable they will talk to them about matters pertaining to the soul's salvation. This proves to be quite a success and they get into many homes and give a gospel message and invitation where it would be impossible under other circumstances. The pastor is hoping that the dog will continue lost for a long time; he wants his two workers to cover most of the town looking for the lost dog, but in reality looking for lost souls and talking to them about Christ and salvation.

Now this Chilean pastor without education or training is bringing more souls to God than half a dozen of better trained men I know out here. The night before I preached in his church, which was packed to the utmost limit, with audience standing. The night before I preached in a Presbyterian Church to a handful—a church with fine building in a good locality and which has been there, I suppose, for twenty years, has all the machinery but small audiences, the other man with a coarse, plain church and no Missionary Board back of him to help him out in his finances can pack his church with an audience containing more people than all the Presbyterian churches of Santiago put together. I often wonder what is the matter with our great denominational churches out here. The Presbyterians have been in Chili eighty years. It has about thirty native pastors and the same number of missionaries and yet its returns last year show all over Chili only 1392 members. I quote exact figures from the book. Surely there should be more revivals, awakenings and ingatherings. Presbyterianism in South America needs a praying Hyde! What a contribution to India missions this Presbyterian missionary was. Oh, that his spirit might fall on many Presbyterian missionaries!

IV.

What's the matter with Missions? This question is being asked quite considerably these days. I see by the Christian Advocate they are going to send a Commission of Institutional Experts headed by Professor Hocking, Professor of Philosophy of Harvard, to Asia, to find out what's the matter and why collections are falling off. Well good luck to them—but I have my doubts as to what a Commission of that sort will accomplish. I hardly suppose they will go to the prayer meetings and hear the natives pray; they will hardly go to the revival meetings and assist at the mourner's bench. They won't likely call for days of prayer or "Days with God" as the Salvation Army does. They will not likely examine into the preaching and see if the preachers are true to the New Testament. They won't likely study the history of the Korean Revival of 1907, and the South China Pentecost of 1905, under Brewster, the Methodist. The strong probabilities are that they will add another book on missions to put on the bookshelves and in the archives. It is hardly the New Testament way to rouse interest in missions. What missions need is another Pentecost, not another *Investigation*.

I should like the big missionary boards to appoint a few people like Dr. Mary Stone, of China, Dr. Goforth, of Manchuria, Paget Wilkes, of Japan, and Nakada and Kanamouri also of Japan, Stokes, of Korea, Roland Allen, of India, Bingham, of Africa, Jaffray,

of Borneo, to report on what they think is the matter with missions. I think their "findings" (pardon me for using that silly word) would make interesting reading.

But at the same time it is quite a question, what is the matter with missions? I was looking over some figures yesterday and I find one big denomination has had missions going

in this country (Chili) for eighty years and their total membership is less than 2,000. They have about forty missionaries and thirty pastors, and this is the showing. Two of the Methodist Pentecostal Churches of Santiago alone have over 2,000 members and they haven't but one educated man among their preachers. One man who was formerly

a shoemaker has a congregation of 1200, the other who was a carpenter has a congregation of 1000. The other church has men and women trained in the best schools and universities of the U. S. A. One wonders what they are doing with their time and talents to have such a meager membership after eighty years.

ARE PROHIBITION MOTHERS NEEDED TODAY?

Rev. Edward Jeffries Rees.

MOTHERHOOD IN BATTLE AGAINST
LAWLESSNESS.



SPECIALLY have I been led to ask myself, "What place is the motherhood of this century occupying in the battle against lawlessness, and in our effort to see that this *remains* a temperate nation, yea, a prohibition nation?"

As I try to answer this question, my mind invariably goes back to my own mother. In her occupation as a home maker, and a church worker, how did she influence her children in this regard? From my earliest knowledge of her—I have known her for thirty-five years, and it's an intimate, sacred knowledge which I have of the one who first taught my infant lips to pray, and led my feet in the way everlasting—she has been a faithful, loyal, enthusiastic member of her "beloved W. C. T. U.," as she always calls it. Each of her dresses, as many or as few as they may have been, had its own white ribbon pinned in a conspicuous place. Her children used to joke her about her *many* white ribbon bows, and then we would all laugh. She carried a generous supply of them in her handbag, lest a sister W. C. T. U. member might happen to appear in public without her ribbon, and would pin the emblem on her sister's dress. But, as a lad, when she wanted to pin one on me, I drew back, 'cause I thought it was "sissy" for boys to wear bows.

"I SIGNED ON THE DOTTED LINE."

One of the greatest moments of my life came when I chanced to take a trip away from home with my mother. As well as I can recall, it was my first real trip away from home, not over fifty miles away. I was only eight years of age. In the months previous she had said to me, "Son, when you get old enough to understand it I want you to sign the temperance pledge." As we were alone in the guest room of my aunt's home, I found myself "signing on the dotted line," and I can remember that she and I knelt and she prayed, "God bless my boy, and help him to *keep* this temperance pledge. He has said by signing it that he would not touch any kind of liquor, or use tobacco in any form. Now, heavenly Father, help him to keep his pledge." It was all over so soon, and off on the farm I went to play with my cousin. The regret which I have today is that I have lost that little piece of card. Maybe I'll find it yet. If I do, I'll surely have it framed. The joy of my life is that that pledge has always been kept as sacredly as it was when first it was signed. I simply ask, are our modern mothers leading their children to such altars?

She did not *force* me to sign it, she just led me.

"I JOINED THE L.T.L."

Then, a little later on, when the local organization of the W. C. T. U. organized a Loyal Temperance Legion, and solicited membership among the boys of the community, I joined it. I was a good "joiner." It caused me to laugh hysterically, and to almost want to fight, when a big boy—he happened to be the son of one of the most outstanding state presidents of the W. C. T. U. which the old Volunteer State ever produced—asked me, "Say, what does 'L.T.L.' stand

for—what does it mean?" I told him, and I told him with emphasis! He laughed, and said, "I know what it means—it means 'Little Town Liars.'" That's enough to make any normal boy want to enlist to fight for his country.

In those days, we had temperance contests in the schools. The lads would write their temperance speeches, and deliver them with force, vigor and conviction. When my younger brother won a medal in one of these contests, he promised me that he would let me wear it sometime, when he wasn't wearing it. But I never got to wear it! It's been almost an "age" since I heard of one of these temperance contests. Oh, I know that in some places, and to a small degree, this work is being done. But, not as it was done when I was a growing lad. My dear old principal wore his gold white ribbon bow. It always made me think of my temperance pledge.

The Union Signal has been coming into my mother's and father's home as far back as I can remember. It not only *comes into* that home but it is *read*, and *read religiously*. (Mother has been the local agent for the Signal for years). Then it is marked and sent on to some one else. One lies on my study desk now, just received in the morning's mail, which mother sent on to me. It thrills me. But, I'll have to confess that if one half-dozen Union Signals come to my little city, I don't know of it. The paper is just as good as ever—even better—but somebody has stopped organizing, stopped circulating.

HOW ABOUT THE MODERN MOTHER?

I am miserably afraid that the modern woman is fearful lest she be called a "spy" for prohibition. I'm afraid that she has let down in her *outward* enthusiasm for temperance, lest someone might accuse her of "getting into politics." And when the *outward* enthusiasm lessens, the *inward* enthusiasm will lessen. My humble and firm conviction is that the women of this land, more than any other force, helped to bring about prohibition, and the adoption of the Eighteenth Amendment. If liquor ever comes back—am I right in my judgment?—it will be because the women *allow* it to come back. For, I've found this to be true, that when you get the women stirred up, get them to reading, speaking, writing, voting (some still think it is not a woman's duty to be at the polls—my mother doesn't belong to this group, however), get them to praying, that the men, who may have become indifferent, and a bit doubtful as to the success of the enforcement of this most important Amendment,—the men will say, "What's the matter with the women? We had better listen to them."

If there is any one group of people in America who have been blessed more than any other group by the beneficent and cleansing influences of the temperance movement, that group is the women, unless—unless—it be the children!! But, I'm asking, "What is the average woman, in the average community, doing to help enforce prohibition?" Women, if YOU go to sleep, the men will SNORE! If you stop, you may count on the masculine part of the nation to stop, too. But, my conviction—and it is unbiased—is that the noble women of this nation will not stop. There's too much of the sacred and abiding

influence of Frances E. Willard which has been bred into their crystal lives, for them ever to think of stopping.

Yes, it was a delight to me, some years ago, to be able to write to the W. C. T. U. to which my mother belongs, saying, "Enclosed, find my personal check for my own dues. I want always to belong to this union. Lest I forget it, always send me a statement of my annual dues. And, also find enclosed check for the purpose of making my mother a life member." And, I have requested her to allow her children who survive her, to tie 'round her sacred casket, after she receives her summons to "come on up, and join the real temperance organization of Eternity," that emblem of purity and beauty, the white ribbon of the Woman's Christian Temperance Union. I'm made happy by her reply, "That's always the custom of the union when one of its members passes on." I doubt if mankind ever had a sweeter emblem or practice than that!

We read something in Holy Writ relative to the fact that "her children shall rise up to call her blessed." That has been fulfilled already in regard to this Temperance Mother of mine; and also, in regard to the faithful husband and father who has stood by her side for fifty-five years. A mother like this is not produced over night. Such mothers cannot be purchased at the dime store. It takes a generation to grow them. They are more valuable than gold, yea, than much fine gold. And, today I bring to her sitting room, where she has sat for her "three score and ten," reading her Bible, her Union Signal, her church papers, only to leave that room when her duties called her to help her fellow man in need—I bring to that sitting room the gold of my affection, the frankincense of my love, and the myrrh of my undying loyalty to her and the ideals she planted in my heart as a growing, freckled-faced lad in sunny Tennessee.

Oh God, send us a shower, a downpour, of mothers in this day who shall do their part in home, city, and nation to make this a better, cleaner, more temperate nation and world!! Amen!

Jesus Will Never Fail Me.

REV. D. RAND PIERCE.

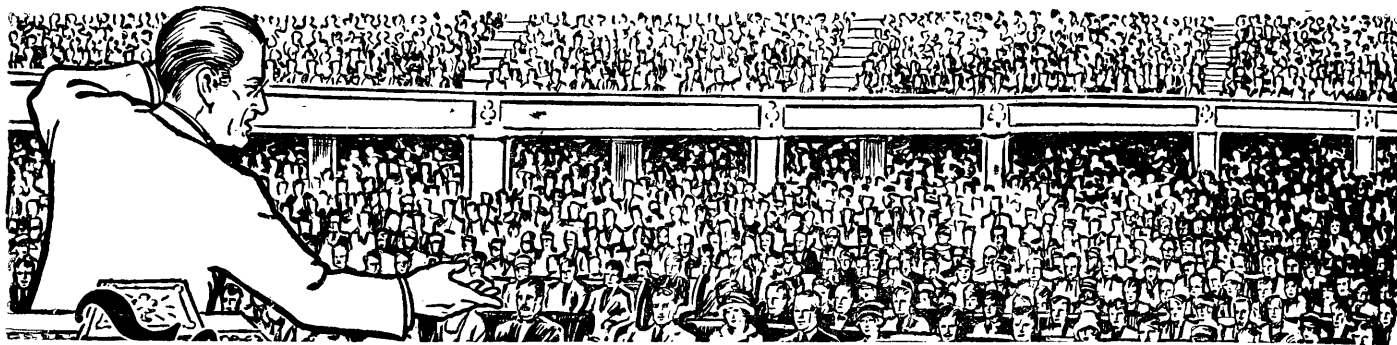
Life has brought struggles and trials,
And tunnels as dark as could be;
But, praise His name, when I've trusted,
Jesus has never failed me!

Loved ones have faded and left me;
No star in my sky, could I see;
But, when my grief was most bitter
Jesus has comforted me!

Battles I've fought with the tempter,
When victor it seemed he would be;
But, when despairing, I've called Him,
Jesus has conquered for me!

Roses may brighten my future,
Or thorny my pathway may be;
But, if I walk close beside Him,
Jesus will never fail me!

Though it be thorns or roses;
Sunshine or shadows, I see;
This thought so sweet cheers me onward—
Jesus will never fail me!



TRUE FREEDOM.

Rev. W. Edmund Smith.

Text: "If the Son therefore shall make you free, ye shall be free indeed."—John 8:36.

FREE! What a word to conjure with! You can make it mean anything you like, from the most rigid legalism to the wildest license. You tell me what you mean by freedom and I can tell you what you are. Many who think themselves free are held in slavish chains.

A nation may think itself free because it dominates its own internal affairs and regulates its own foreign policies without any outside dictation. This nation builds its great battleships and organizes and disciplines great armies, and the more it cultivates the spirit of militarism the greater becomes its bondage to the fear of attack. It is the bondage of fear that precipitates war. This was true in the awful World War, and the same fearful spirit is steadily growing in Europe today, cultivated by the secret activities of preparation for war.

A church may think itself free and at the same time be so cluttered up with ecclesiastical machinery and millinery, so dominated by pompous and austere ritualism, that it has long since ceased to function as a channel for the Spirit of the living God.

Here is a young man who thinks himself free—very free, yet he disregards physical law, violates civil law and repudiates God's law. He glories in what he calls *self-expression*. He becomes a law unto himself, and thus is soon held fast in the chains of abject bondage.

We all must learn that true freedom can never come by ignoring and violating properly constituted law. Our highest liberty is gained and conserved, not outside the limits of law but within the operation of its regulations and restraints. We live in a moral and social order. We are members one of another. We have personal rights and so have others. We maintain our own highest physical, civil and spiritual interests when we have regard for those of others. The closer our social contacts the greater the need of beneficent laws to restrain the actions of bad men and to regulate the conduct of good men. And when our nature is rightly adjusted to all good laws we escape the bondage of their coercive power, and are glad in their educational and the directorial value.

Robinson Crusoe on his lonely island was a law unto himself. Till Friday came he had no social contact whatsoever. He could build and live in any kind of a shanty, keep his pig in the parlor, dump his garbage on the front lawn, make hooch in the cellar, get uproariously drunk and run amuck over all the island; he could plant the poppy and make opium, lull himself off to sleep and there was none to question his actions. "He was monarch of all he surveyed."

His right there was none to dispute. He could dominate his man Friday by his superior might. But when Crusoe came to the mainland and bought a farm, he soon ran up against the proposition of a line fence. That fence indicated as to how far over he could

run the cutter-bar of his mowing machine, and within what limits he must keep his cattle and sheep. He might have grumbled and said: "This is a queer place. Not like this on my island." "O, yes, Robinson; you are off your island now, and must respect the rights of others. But remember the same line fence that holds you in check, also holds your neighbor in check. That fence acts and reacts to your own good."

But suppose Crusoe comes to the city, and buys a lot of land on a good street, and proceeds to put up a shanty like he had on the island. There is trouble at once. The city building committee waits on him and informs him that he must erect a dignified modern house on that land valued at so many dollars. He may bluster and say: "This is a queer town when a man can't do as he likes with his own." And so it is. He goes out in the street with his car and is halted by the red lights and the traffic cops. He is fined for not keeping on the right side of the street and running by the red light. "Queer city this," he grumbles. "Not like this on my island." O no, it is not. But Robinson remember that the same laws that regulate your conduct also regulate that of others, and thus your property rights are conserved and your life protected. If you are not pleased with these regulations that are the expression of the highest intelligence and the individual and collective interests of the people, then go back to your island home. This is the price you must pay for your social contacts."

So we claim that the character of your citizenship is determined by your attitude to civil law, and the way it affects your spirit. The really honest man will be honest in any circumstances. He does not need a policeman on the corner with a big stick, or doors with locks on them to make him honest. If all the policemen in the city were to go on strike and people were to leave all their doors unlocked, the honest man would steal no more than now. He keeps the law from any inner disposition that harmonizes with the law. He sees in all laws a directing and instructing medium. He does not feel their coercion and restraint for he is inclined to keep them all, and sees in them the highest good.

And we say the same principle applies in the realm of the moral and the spiritual, when our inner nature is rightly adjusted to the law of God. Naturally we are out of harmony with God's law. When he commands us to "keep off the grass," we naturally think that is the only place for us. We want to do the things that God forbids. We think that in their indulgence we may find the highest happiness. It is the delusion of sin. God's high and holy nature is revealed in his law, and also our highest moral and spiritual good. And I contend that the end of divine grace is to so bring our nature into harmony with the nature and the will of God, that we, instead of groaning and complaining under the bondage and restraint of the moral law, as the picture is given us in the seventh chapter of Romans, may know the blessedness of

the "expulsive power of a new affection." The law of the Spirit of life in Christ Jesus making us free from the law of sin and death.

This is just what God promised to do. He said, "I will take away the stony heart of flesh. And a new heart will I give unto you, and a new spirit will I put within you, and I will cause you to walk in my statutes and keep my precepts to do them." This was the promise long before Christ came. How Paul rings the changes on this spiritual freedom! "I will put, write my commandments upon the fleshy tables of your heart." And John says: "This is the love of God that we keep his commandments, and they are not grievous." Not grievous! They must be grievous unless we have hearts that love the law.

To revert to the Old Testament. How the Psalmist gloried in this liberty and freedom! "I delight to do thy will, O my God, yea thy law is within my heart." "Thy statutes have become my songs in the house of my pilgrimage." Some one said: "Let me make the nation's songs and I care not who makes the laws." But the psalmist made songs out of the laws, because he saw in the law of God the expression and revelation of God's exalted character, and also the securing of his own highest good. And we claim that through the regenerating and sanctifying power of the blood of Jesus, all that the prophet and apostles have spoken is abundantly substantiated in the hearts of God's children today. It is this experience that makes it not only possible but easy to be a true Christian. The expulsive power of love makes all God's requirements reasonable and delightful.

We have seen this even in the realm of the natural, how that human love makes the load easy. You have heard the story of the little girl, who was carrying her baby brother in her arms. He was a lusty chap and she tugged bravely while his feet dangled to the ground. A sympathetic passerby said, "O little girl, I feel sorry for you with your heavy load." The little girl looked scornfully at the sympathizer and then a sweet smile broke upon her countenance as she replied, "Please, mam, he ain't heavy. He's my little brother." Love made the burden light.

I think of Susannah Wesley, whom Dr. Adam Clarke called one of the greatest women that ever lived, as to physical beauty, intellectual power and spiritual character. She was the wife of an Episcopal clergyman, who never had a stipend that exceeded six hundred dollars a year. Mrs. Wesley became the mother of nineteen children. These she herself gave the rudiments of education. Besides attending to her household affairs, she found time to preach to the Kingswood colliers at the rectory door on Sunday afternoons. "What a life was that," some poor social devotee might say. Think of such a person coming round and sympathizing with Mrs. Wesley on her dull, drab life and suggesting that she get a little time off to enjoy herself. I can think of Mrs. Wesley asking that person what she did in her social club and at all the social functions. The best reply that person could make would be: "We

kill time and get some thrills." Kill time! Mrs. Wesley was redeeming the time. She was one of the happiest women in all England. Love made her burden light. Love, human and divine.

But how especially true is this with divine love. Madame Guyon was imprisoned for her faith, in the lonely Bastille prison. She was a woman of rare personal charms and intellectual gifts. But in that dark prison cell she never murmured or complained. She was the prisoner of the Lord, as was Paul, and in that place of confinement she sang some of the sweetest songs of liberty that have ever gladdened the hearts of God's saints. Listen to this:

"A little bird am I, shut in from fields of air;
And here all day I sit and sing to him who
placed me there;

Well pleased a prisoner to be,
Since, O my God, it pleaseth Thee.

"Naught have I else to do; I sing the whole
day long;

And he whom best I love to please doth listen
to my song.

He caught and bound my wandering wing,
And still He bends to hear me sing.

"My cage doth me surround; abroad I cannot
fly,

And though my wings are closely bound my
soul's at liberty;

These prison walls cannot control
The flight, the freedom of the soul.

"O it is good to soar these bars and bolts
above,

To him whose purpose I adore, whose Provi-
dence is love;

And in that mighty will to find
The joy, the freedom of the mind."

John Bunyan in the Bedford jail, dream-
ing of the "delectable mountains" and the
City of Light was far freer than the proud
Stuart king upon his throne, whose edict had
put Bunyan there.

In a lonely prison cell I see a little care-
worn man chained to a Roman soldier. He is
writing by the light of a crude lamp. And as
he writes his face is illuminated by "a light
that never shone on land or sea." I think I
see tears of joy coursing down his pale face,
and subdued words of praise fall from his
lips as he writes. What is he writing? Why
a love letter. All the world is interested in
love letters, and this is one of the most won-
derful ever penned. He is writing it to the
church he loved most dearly. I look over his
shoulder and see these words: "Rejoice in
the Lord always, and again I say rejoice!"
"For I have learned in whatsoever state I am
therewith to be content." But I ask, "Paul,
where did you learn that lesson? At the
University in Tarsus or at the feet of Gama-
liel in Jerusalem?" And Paul smiles and re-
plies, "O no, in neither of those educational
centers did I ever learn the secret of content-
ment and soul rest. No school of a worldly
kind has any chair endowed to teach such a
thing as contentment. I learned it in the
school of Christ, that taught me to count all
earthly gain as loss that I might win the
riches of eternal value."

Can I pity Paul? O no! He is freer by far
than Seneca, the proud philosopher in his
study, writing his principles of morality that
he could not keep himself. He is far freer
than the wicked and cruel Nero on his throne
—a slave to his brute passions and appetites.
Paul is the free man of God, bound in body
but not in soul. He was the great exponent
of the freedom Jesus meant when he said, "If
the Son therefore shall make you free, ye
shall be free indeed."

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Desecration of the Sabbath.

REV. I. M. HARGETT, D. D.



T'S just too bad that the church
of our Lord Jesus Christ, the
most important and necessary
institution in our present day
life, which should have right-of-
way on at least one day of the
week, has to fight for its existence. The
church every Sunday this summer, will have
to compete with automobiles, fishing, picnics,
chiggers, mosquitoes, lakes, mud-holes,
creeks, hills, "the sticks," blackberries, pink
lemonade, pop corn, wiener roasts, steak
frys, golf, swimming, tennis and just every
other thing you can think of that people do
on the Sabbath day instead of coming to
church.

When I was a boy, the Sabbath day was a
day sacred and holy. It was a day of wor-
ship, quiet, relaxation, and rest. When Mon-
day came, our physical, mental and spiritual
batteries were recharged and ready for ser-
vice. But look at it now. Sunday is the most
hectic day we have for many of our people.
A day of physical exhaustion and spiritual
enervation. Many people come to Monday
morning much less fitted for work than they
were on Saturday morning because of the
unnatural, abnormal, and foolish way they
spend the Sabbath.

We used to call Sunday the Lord's day.
Now it is the week-end, and "weak-end" is
right. Once the Sabbath was the first day of
the week. First because on that day we did
the highest and finest things in human expe-
rience. It was the day of all the week the
best. It was indeed the Lord's day because
on that day we did those things that blessed
and honored him.

Today we are raising a generation of
young people who have very little conception
of the sanctity of the Sabbath and as for the
meaning of the commandment, "Remember
the Sabbath Day to keep it holy" they have
little understanding of what it is all about.
We are teaching them to "Remember the
Sabbath Day to keep it jolly." These young-
sters are not to blame. We oldersters are to
blame. We have made the Sabbath day a
holiday rather than a holy day. Just think
of it! Some parents send their children to
Sunday school and tell them to hurry back be-
cause they want to go fishing or picknicking
or galloping off to the chigger country. And
when the teacher urges these boys and girls
to stay to the morning worship service, they
say, "Oh, we can't. The folks told us to hur-
ry back. They would be waiting for us."

We are deliberately selling our Christian
civilization out to the devil. We are cutting
the foundation out from under our very life.
We are opening the way for the incoming of
godless Bolshevism in which neither life nor
property nor religion will be respected; in
which our churches will be turned into gran-
aries and garages just as they have been in
Russia.

The sad part about it is many of our peo-
ple do not seem to think there is anything to
fear. It does not seem to have occurred to
them that we are living in the most danger-
ous times in a hundred years. They laugh
at the idea that we are living on top of a vol-
cano which is ominously rumbling beneath
our very feet and may burst forth into fiery
fury at any time precipitating a social, polit-
ical, and economic cataclysm such as the
world has never seen.

My dear friends, this is a time for serious
thought and a time for praying, a time when
the people should turn to the churches as
they have not in this generation. Unless I
am absolutely wrong, the church of Jesus
Christ holds the key to the solution of our
problems and to the salvation of our civiliza-
tion. That's why I think men and women

should give their financial and moral support
to the church in these troublesome times. We
cannot afford to throw away the key that un-
locks the door of our hope. When you church
people spend your Sunday picknicking and
golfing and galloping about, you are giving
your vote for the destruction of the church
and our civilization.

I know this sounds like mighty strong talk
but it won't sound half strong enough in the
day of our calamity, if that day comes,
which, pray God, it may not. In Russia they
dare not ring their church bell on Sunday.
Preachers are political outcasts. Atheism is
taught in all the schools and no teacher is re-
tained who will not teach it. The govern-
ment is making it just as hard for religion to
survive as is possible. Private property is
no more. Those who were once wealthy are
now outcasts and beggars and all of this
came about largely because they had a great
State church which for centuries worked
hand in hand with a corrupt government.
That old orthodox church had scarcely more
spiritual life than a last year's bird nest. It
made no vital contribution to the life of the
people and when the revolution came, the
church became one of the objects of their di-
rect attack. The church of our day must
make itself vital to the life of our day and to
the needs of our people.

The church must relate itself to the people
and identify itself with all their interests,
and make itself the champion of every right-
eous cause touching the well-being and hap-
piness of our people. And never was there a
time when ministers and laymen should give
such careful thought to their church and
what it is doing than now. This is no day to
consider the church a secondary or subsid-
iary organization. It is basic. It is funda-
mental.

My dear friends, I am begging you in the
name of God to give more serious considera-
tion to the business of being a Christian and
of running the church than you ever have be-
fore. If the church is all wrong, then we had
better close up and quit. If the church is
right, then we had better give our very first
thoughts and attention to it. Jesus said,
"Seek ye first the Kingdom of God and all
these other things will be added unto you."
The church is lagging and halting and limp-
ing these days in the face of such a challenge
as the world has never given it and all be-
cause we have so many people who are just
playing at being Christians. They are not
even working half time or half strength. Let
us think it over and in the name of God and
for the salvation of our civilization and the
happiness of our children who are coming on
after us, let us apply ourselves to the one in-
stitution which I fully believe is the one that
will save us if we are to be saved.

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Women Will Save Prohibition.

(Statement of Dr. Ernest H. Cherrington, General Secretary, World League Against Alcoholism).

WOMEN of America form the strongest support of the Eighteenth Amendment, and of the principles underlying it," says a statement of Dr. Ernest H. Cherrington, General Secretary of the World League Against Alcoholism.

"Even before they had obtained the ballot, they made possible the writing into the Federal Constitution the prohibition amendment. Now that the Nineteenth Amendment confers the full rights of citizenship upon the women of the nation, the Eighteenth Amendment can rely upon a volume of positive support which is not likely to be misled by the shrewdest propaganda purchasable by the wet millionaires who are financing the assaults upon the policy of national prohibition.

"When one reads the statement attributed to one of the women who are urging the repeal of prohibition to the effect that 'prohibition was brought about by the women, and its repeal will be brought about by the women,' one wonders how much the wish is father to the thought and how much local environment colored the thinking of the speaker. It is quite natural to assume that the opinions, prejudices, or customs which prevail in one's own group are equally held by the rest of the world. Such an assumption is as illogical and as dangerous as it is natural. That the conclusions of this woman opponent of prohibition is unfounded in fact will be clear to any who calmly study the easily ascertainable facts about women and the liquor problem.

"Two of the largest groups now supporting the Eighteenth Amendment are women's organizations. One of these is the Woman's Christian Temperance Union with a membership of 600,000. That membership is located in every state in the Union. There is scarcely a community of any consequence without its local union. Large as is the membership of the Woman's Christian Temperance Union, that total does not truly represent the voting power of that group alone. One would have to multiply that membership from three to ten according to the locality, to arrive at the actual voting power of this single group of women who are definitely, positively, aggressively committed to the continuing fight against the liquor traffic in any form. Another great organization of women which is giving its support to the enforcement of the Eighteenth Amendment is the Women's National Committee for Law Enforcement, headed by Mrs. Henry Peabody. This organization is composed of affiliated groups of an aggregate of over ten million. Of course there may be many cases in which a single woman may be counted several times because of her relationship to different groups organized together in this National Committee. Here once more, however, one must recognize the fact that not even this large total accurately represents the influence which might be exerted at the polls by this enormous body of women who are squarely committed to the cause of enforcement.

"There also are the National Federation of Women's Clubs and the aggressive organizations that regard the safety and well-being of the home as vastly more important than the opportunity for drinking liquor.

"The unorganized women of the nation must also be considered. Womankind has been the greatest sufferer from the evils of intoxicating beverages through the centuries. The harm done by liquor was felt most deeply and most severely in the home. This was true in the homes of poverty, and in many homes of wealth. The trail of ruin was not

limited to the slum sections or the neighborhoods devoted to the working groups. It was found in the mansions on the hill and in the homes of luxury. Throughout the ages, women have seen their fathers, their husbands, their lovers, and their brothers degraded by this enemy, put into their mouths by men who sought an easy road to wealth by pandering to the weaknesses and appetites of their fellows.

"It was because women had suffered deeply and long from the ravages of the liquor traffic that women, even when disenfranchised, were the most potent force behind the movement for local prohibition, state prohibition and, ultimately, national prohibition. It was through the efforts of women that legislation was written on the statute books in nearly every state, requiring scientific instruction in the public schools on the evils of beverage alcohol. From the very beginning, women by their personal influence and by their contributions, made possible the organization and support of the various societies and leagues that were fighting the liquor traffic.

"It will hardly be disputed that women, according to every census taken of church groups, constitute much more than a majority of their membership. Women's support of the prohibition cause was not lightly undertaken, nor will it be lightly forsaken. They are devoted adherents of a policy which means better homes, broader opportunities for the younger generation, and a cleaner civic life.

FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

An Associated Press cable from London gives figures fixing England's 1930 liquor bill at \$31.49 for every man, woman and child. At the same rate America's liquor waste would be almost \$4,000,000,000!

"Even in the admittedly wet sections the majority of women favor prohibition, and that general position finds tremendous support even among the women of the foreign-born and the wives of the sons of the foreign-born. That group is not confined to the Protestant churches. It is not even confined to the Christian churches. It transcends church lines and religious groups just as the ravages of liquor transcends all sectarian, geographical, and racial barriers. When the home is at stake, the overwhelming majority of women will rally to the defense of the home against one of the greatest foes the health has ever known."

Has Capone Won, After All?

It will be a shocking thing to the country if Al Capone is permitted to get off with a light sentence in return for pleading guilty. Capone has been the head criminal of the United States. It is estimated that 500 persons have been killed in Chicago in the last ten years in various wars participated in by members of the Capone gang.

Capone himself has been a wholesale violator of the liquor laws, and is supposed to have made millions out of his operations. He has been the beneficiary of houses of prostitution and crooked gambling establishments. And he has got away with all this because he has been the head of the invisible government in Chicago.

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Finally, government agents, not susceptible to his fixing operations, got enough evidence on him so that he saw the futility of further fighting. But if the reports are true he capitulated and agreed to plead guilty provided he would get a light sentence.

Apparently the government agents preferred to play safe and give him a light penalty rather than take the chances of a bitterly contested legal battle. If this is true, the agents have made a serious mistake.

A short imprisonment for such a criminal as Capone is ridiculous. Undoubtedly, he would regard it as a great victory to retire to a prison for perhaps three years and then come out to enjoy the millions he has made out of violating the law. He ought to be sent to the penitentiary for twenty years at the very least. Such a penalty would throw fear into his heart, and into the hearts of his fellow gangsters.

A short sentence would show serious weakness on the part of the instruments of justice, and would be an encouragement to the gangsters.—*Kansas City Times*.

ONE MINUTE SERMON.

BETHEL COOK.

DIVINE-STRENGTH.

Text.—"They that wait upon the Lord shall renew their strength."—Isa. 40:31.

At best man is a weak creature. Especially is he weak against the foes of his inner life.

In this day of strenuous, high powered existence when the vitality of life is so drawn upon by our feverish, nerve-racking method of living we never needed a source of strength to draw from as we do now.

Prayer is the means by which we get in touch with God and bring down lightning-bolts of power for the strength of our daily life.

We need the divine strength that comes by waiting upon the Lord.

Take time to be Holy!

---GLEANINGS FROM THE EVANGELISTIC FIELD---

A MESSAGE FROM AFAR.

Rev. and Mrs. E. O. Rice.

In a previous article the writer told the readers of these columns that he and Mrs. Rice were sailing on January 31st for a four months' trip to the Orient. On May 20th our steamer pulled into San Francisco through the Golden Gate and we were singing praises to the Lord in our heart for his protecting and guiding hand over us. Since we started on our trip to the Orient, we have covered approximately twenty-one thousand miles, seven thousand of these having been traveled in China, Korea, and Japan. Our farthest point north was Mukden, Manchuria, and our farthest southern point was Canton, China. We had a chance to see the various fields of labor of The Oriental Missionary Society which is doing one of the greatest pieces of missionary work in the history of missionary labors.

We were accompanied in our travels by Rev. E. L. Kilbourne, who is Vice President of The Oriental Missionary Society and in charge of the work in China and Korea. Rev. Kilbourne and his wife certainly were splendid traveling companions and they are so thoroughly familiar with all parts of the Orient that they were indeed a great help and blessing to us.

Many, many things happened of an interesting nature which we should be glad to tell the readers from time to time in our articles. On Easter morning at the Spring Convention of The Oriental Missionary Society at Tokyo, Japan, Rev. Juji Nakada, who is the head of the O. M. S. Japanese Holiness Church of Japan, preached a very splendid Easter sermon. In the course of his sermon he mentioned that recently a Buddha priest had received a part of one of Buddha's bones. This piece of bone was sent to Japan from Siam so that it could be worshipped, and the Buddha priest was looking around for a worthy place to place it in. (The bone was about as large as a pea.) Rev. Nakada was rejoicing that there were no bones of Jesus lying around for people to make a "fuss" over. He shouted glory, Hallelujah, because he was worshipping a living Saviour! This truth was greatly blessed to the three thousand Japanese hearers; and what a wonderful thing it would be if the entire population of Japan could realize the fact that Jesus has risen and that there are none of our Saviour's bones lying about for some priest to find a place to place them.

Easter Sunday morning at breakfast Mrs. Rice had an inspiration to write poetry, so within just a few minutes of time and thought, she wrote the following poem:

Easter.

May this blessed Easter morning
Brighter be than e'er before.
Jesus died; He 'rose; He liveth!
Yes, He lives forevermore!
He's our Saviour,
Let us now His name adore.

Heaven could not keep the secret,
But sent angels forth to tell
Of a risen, living Saviour
Who had conquered death and hell.
Christ the Victor!
Let us now His praises swell.

Glory, Majesty, and Honor
Crown Him, glorious King of kings
For us now He's interceding,
He bears healing in His wings.
Christ is Risen!
Resurrection life He brings.

Brother and Sister Kilbourne and the others who were at the breakfast table were so impressed with it that it was suggested to Rev. Nakada that Mrs. Rice and Brother and Sister Kilbourne sing it before the large Japanese audiences that glorious Easter morning. This they did, singing it to the tune of "Guide Me, Oh Thou Great Jehovah!" Although Easter has slipped by, I felt sure the readers would appreciate reading the words of this Easter song.

The gift of speech is wonderful, and the gift of reading is splendid, but to be able to see with one's own eyes is better than hearing or reading. So if the readers of the columns of this excellent paper could only make a trip for themselves to the Orient, the following is what they would have seen and heard at the wonderful Holiness Convention of the Oriental Missionary Society at Tokyo! This is the description that we have in our diary of their services:

Song service—faces expressive—some smiling—some meditating—prayer—one leading in prayer—volumes of amens—whole congregation of folk prayed and blessed up and just one praying after another with no time for the end of one prayer to cool off—two and three praying at once—hand clapping and praying—some seated, some standing—hand clapping sounds like the pelting of hailstones—this is not ice but heavenly fire—now audible prayer all over the room—sounds like the roar of the sea—Scripture lesson this particular morning was Eph. 4:17-32. Text, Eph. 5:30, "For we are members of his body, of his flesh and of his bones." Everyone has his Bible and every head is bowed reading silently as the reader reads aloud—response of amens all over the room as the reading goes on.

No wonder the workers of the O. M. S. Japanese Holiness Church are able to report such large results this year. Brother Nakada stated that they

had taken into their membership and baptized 4200 this year. They are looking for a much larger increase this coming year, for the revival spirit is on in Japan. Their objective for the coming year is that where they now have nearly four hundred churches, they expect to see several hundred more opened up throughout the year, and they have set as their goal one thousand churches this next year in Japan. The Oriental Missionary Society Japanese Holiness Church raised this last year, 317,000 yen, or \$158,500 in United States money. This is a large increase over last year and it only demonstrates that the givers to the cause of Jesus Christ for strictly evangelistic work are people who are on fire with the love of God. It is certain that when the Holy Spirit comes into an individual's heart, he has a desire to tell others of this wonderful pearl that he has found.

Please pray for us in this work to which God has called us. Any one desiring to reach us may do so by addressing us at 832 No. Hobart Blvd., Los Angeles, Calif. Mrs. Rice and I are leaving in a few days for the East, as we expect to be in deputation work the rest of the summer. We will report about our other Conventions later.

Yours for the evangelization of the Orient,

CAMPAIGN IN LOUISIANA.

We recently conducted two meetings in the state of Louisiana. Ruston, La., was the scene of the first evangelistic campaign. It is a fine business and college town, the State Technical School being located there. The people are of the Southern conservative type of American citizenship. We enjoyed our visit among them. The meeting was held in the Methodist Church of which Rev. H. M. Johnson was the pastor. He is a good mixer with his people and stands for evangelism in the church. The singing was conducted by Mr. Henry Riser, a fine young man who is devoting his time and musical talent for the cause of the Kingdom. Rev. Brown, the presiding elder of the Ruston District, attended the meeting a number of times and boosted the work of the revival. He believes in the old-time religion. Rev. C. M. Morris, an old Asbury boy, pastor at Mangum, La., came over to see us and assisted in one of the services. A number of Methodist ministers from surrounding towns were seen in the revival. Souls came to the altar and prayed through to victory.

We went from Ruston to Gibsland, La., and assisted an Asbury boy, Rev. H. B. Hysell, in a revival. We had a fairly good meeting considering the awful hot weather. We were there about the time the heat wave struck the country. Bro. Hysell is on fire for the salvation of souls. God is blessing his ministry. His wife is a good singer and fine worker in a revival. Rev. A. W. Townsend and wife, pastor at Farmerville, La., attended the revival several days and rendered valuable assistance.

We met Rev. E. A. Dennard, a minister of the M. P. Church, while in Gibsland. He attended the revival and was faithful in prayers for the success of the campaign.

The Southern people in this section still maintain their reputation for hospitality. They invited us to their homes and treated us to some great dinners. The Louisiana people certainly know how to cook and how to serve splendid meals.

We preached and prayed and exhorted and souls came to the altar. A number prayed through to victory.

We are now in the Paul Rader Tabernacle, Chicago, Ill., preaching at the week-night services. Paul Rader has a great plant here and is doing a wonderful work. Rev. Wm. H. Hogg, formerly of Mississippi, is Rader's assistant and right-hand man. The people like him and he is kept busy preaching, broadcasting and helping Rader in a mighty program for the salvation of souls.

We go from here to New Castle, Pa., where we will assist Rev. Sam Maitland in a revival campaign. We solicit the prayers of God's people.

Yours in Christ,
Andrew Johnson.

OLIVET COLLEGE COMMENCEMENT AND CAMP MEETING.

We have just closed what was considered pretty generally by those present, the best Commencement and camp meeting in the history of our institution. God's blessing was manifestly present. We had the largest crowds, the best spirit, and more souls than at any time that I have been connected with the school and camp meeting.

President T. W. Willingham had made ample preparation for this great feast of good things for the Nazarenes of the middle west. Bro. Willingham preached the Baccalaureate Sermon for us Sunday morning, May 24th, which was one of the high points in this annual occasion and we had a great crowd. Then on Wednesday Bro. Willingham brought us a fine address of what Olivet had meant to him and done for him and what the school had done in its short history of twenty years, telling of the hundreds of workers that had gone out from this place. At this time he also presented the plan to secure \$10,000.00 to take care of our capital accounts by securing persons to give \$1.00 per month each for twelve months and many gave more than the \$12.00.

The programs of the College were especially fine. One of the high points was the Bible College program when God really came down in old-time power upon the program that was being rendered and

there was shouting for about one hour. Dr. Heslop has rendered faithful services in this department and he and his precious wife are doing everything in their power to advance the Bible College and to intensify the spiritual life of the student body. Dr. and Mrs. Heslop are to continue with us for another year.

Dr. J. W. Goodwin came to be with us from Thursday over Sunday, delivering for us the Commencement address. Dr. Goodwin is always greatly appreciated at Olivet for he always carries with him a great blessing. He preached for us twice, also lectured on Palestine the last Sunday afternoon.

Our own Uncle Bud Robinson has been coming to this camp meeting for fifteen or twenty years. He generally has every afternoon service. He is getting sweeter and more tender all the time. He sold books, boosted and helped to push the battle like he always has for the last fifty years.

Dr. H. W. Jerrett had charge of all the night services preaching every evening and we had salvation from the very first. Our long altar was filled with chairs at each end. Dr. Jerrett was wonderfully anointed to bring us those night messages. He preached with the Holy Ghost sent down from heaven and God was surely with him.

The Vaughn Radio Quartet are always among the great drawing cards at this camp meeting. They sang heaven and earth together a number of times. God is certainly blessing these men who are literally pouring out their lives in song.

The Board of Trustees broke their record this time in the board meeting. They transacted all necessary business in less than two hours. Our brethren are standing together. Our good chairman, Dr. Edwin Burke, who has been with us so long, was at his best to see that business was dispatched in a good way. President Willingham had all of his matters well in hand. The discussions were frank and the matters were well taken care of in this short time. No institution in our denomination is more ably supported than is Olivet College. The District Superintendents of our zone and the Trustees are wholeheartedly back of President Willingham and his program. We are looking forward to the largest enrollment in recent years, this fall. We certainly need your prayers.

E. O. Chalfant, Secretary.

PEARSON, GEORGIA.

We have just closed a great meeting at Anson, Ga., one of the appointments of the Pearson Charge of the South Georgia Conference. This meeting was conducted by Rev. Don Morris, who did most of the preaching, and Rev. Jesse Green, who led the music and the young people's services. They are two of our young men from Asbury College, and both of them endeared themselves very much to our people. We had many sky-blue conversions, and clear-cut definite sanctifications. I don't know when I have ever seen such seasons of agonizing prayer and supplication as attended this meeting. Brother Green and Brother Morris are earnest workers and splendid revivalists. They do not believe in mere lifting the hand or signing a card, as an evidence of conversion, but in praying through to victory for the witness of the Spirit to our conversion and entire sanctification. These men are surely destined to make their mark in the world. This is my thirty-eighth year as a member of the South Georgia Conference, and I do not think I ever saw any more thorough work done in any meeting. I commend these two brethren with all my heart to any one who really wants a genuine, old-fashion, Holy Ghost revival.

F. A. Ratcliffe, P. C.

GIBSLAND, LOUISIANA.

On June 28th a revival campaign that accomplished definite results was brought to a close here in Gibsland. Rev. Andrew Johnson, D.D., of Wilmore, Ky., was the engaged evangelist. He pounded with God's hammer and pierced with the Spirit's sword until the souls of men were stirred. I have known of Dr. Johnson for some time but never realized that he used so much Bible in his sermons. I have known him to quote more than thirty portions of God's word in one message giving chapter and verse. His messages were convincing. I think it would take wilful blindness to fail to see the truth concerning the plan of salvation under his ministry. His sermons on the way of Holiness are as clear and scriptural as any I have ever heard. Much prayer ascended the hill of the Lord and those who walked in the light were definitely blessed or helped in some way.

North Louisiana is a great harvest field. We need the prayers of the saints. If you have access to the Throne of Grace, pray for us. The revival fires need to be rekindled. The Old Spring Lake camp meeting has a great history but it is all in the past. The lake is used for mixed bathing and a tree has fallen across the tabernacle. I trust that God will so resurrect us in these days that the great soul-stirring times will be not simply a past remembrance but a present reality.

Yours under the Blood,
Harvey H. Hysell, Pastor.

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(Continued from page 1)

wear the harness and overchecks of the Methodism of purity and power prevalent in the olden time. The yoke that was a delight to a great spiritual people who found its adjustment comfortable, and giving them great pulling power, will be a galling burden on the necks of an unregenerated people. They will not wear it.

Mark my word, my beloved Bishop, as the church goes forward abandoning the doctrines, experiences and life of old Methodism, she will rebel against her polity. She will limit the term of Bishops to eight, if not four, years. She will, in all probability, do away with district superintendents and presiding elders, or will claim the privilege of electing them. She will give less and less heed to the various secretaries of the church and ignore the budget.

A vast multitude of these Decision Day children who have been brought into the church and are now grown up, pay no attention to the discipline of the church; they have never seen a prayer meeting, do not attend the Sunday services, and make no contribution to the church budget. They live in the world, love the world, and seek after the pleasures and amusements of the unregenerate, godless multitudes who hasten to doom. You may be sure, the world has no faith in their piety, and no respect for their profession.

It has come to pass that most of the churches of any prominence dictate to the appointing powers who they will have for their pastor, and then they dictate to the pastor, rather quietly, perhaps, what they shall preach; and there is nothing easier than to make a change of pastors if the men who carry the money-bags should desire a change. It is not at all uncommon for a congregation to notify a bishop after the appointments have been made, that they will not receive the pastor who has been appointed. You know quite well that, frequently, well paid pastors and their congregations almost entirely ignore everything in the budget that provides for foreign, home missions, and the superannuates. Does it not seem that sort of thing is practically becoming congregationalism, and ignoring the connectionalism that is supposed to bind Methodism into one harmonious, spiritual body in Christ?

There is a spiritual element in the church;

many devout preachers in Methodism, who long for a restoration of spiritual life and power that would induce loyalty to the old-time polity and evangelistic power. Whether it be true or not, this spiritual element believes that they take second place; that they are at a disadvantage, the modernistic minister being more carefully cared for; that to be a real Methodist, with evangelistic zeal, is to be discounted.

Perhaps you know these facts and far more. I do not wish to annoy you, but as a believer in all Bible truth, and the Lord Jesus with his saving power, and the lover of human souls, I contemplate these facts with sadness, and can but wonder what the future holds for us. Not the distant future, my dear Bishop, but the *immediate* future. I hope that the call to fast and pray will bear good fruit, but what about the Achans in the camp. There is such a thing as a human cleansing in order to a divine cleansing. Unbelief, with its attendant irreverence and disobedience, can lock the wheels of Zion. Perhaps the ships of prayer that go up to the ports of glory to be filled and freighted with blessing to bring back to a needy world should, first of all, search carefully and see if there are not some things hidden away below decks that should be cast overboard before God can answer prayer and bestow the gracious blessings the church so much needs.

Faithfully your Brother,

H. C. MORRISON.

One of the Causes.

One of the principal causes of the great depression and many willing workers who are without employment, and the fearful effect that this condition of things brings about, is the fact that the whole country is overbuilt; it has more homes than it has people to occupy them, more business houses than business men to rent them.

During the war there was comparatively little building material and labor being used by the Government. Wages were high, everybody was employed, and money was plentiful. Thousands, I may say hundreds of thousands who, never before had accumulated money, got ahead with their finances and invested same in Government Bonds. There was a great demand for building when the war was closed. It seemed that everybody wanted an apartment, or a few bungalows and cottages to rent. The people built far beyond the actual need.

The building and furnishing of homes make prosperous times. The building of houses calls for material and labor; the houses have to be furnished, which calls for furniture, carpets, stoves, hardware, a hundred and one things; factories are kept busy, and labor finds employment, and the merchants are busy with trade. Hardly anything can bring greater depression in business than the country to awake to the fact that it is overbuilt. It will require time for marriage, and the coming of new families to occupy the vast number of vacant houses.

There are hundreds of thousands of men in this nation in business who have passed middle life. They have incomes sufficient to support them and their families with comfort. If a million such men should retire and let younger men take their places, the effect would be very salutary on present conditions. There would be an upward trend of employment, from the presidents of companies to the sextons who sweep the floors of offices.

If five hundred thousand women in business who have handsome incomes, should retire, it would give a host of unemployed positions and salaries sufficient to live upon. If two or three millions of girls who are not supporting families, but are receiving fairly remunerative salaries, and blowing their money in on lipstick and sealskin coats, should take a notion to go to school, the places they occupy would largely absorb the idle labor of this country; men who need positions in order to support their families.

The people of this country have been recklessly wasteful. A large per cent of the people who are now in great financial distress have received good wages, but lived in luxury and wastefulness, and now feel the pinch of poverty. The people of this nation have been drunk with prosperity, money getting, pleasure seeking, fine cars, extravagant clothing. They have wasted their substance in riotous living. The nation has been, not only sinful, but hilarious in its wickedness. It may be that we are heading toward calamities that will provoke us to thoughtfulness and lead some to repentance.

H. C. MORRISON.

In Time of Plenty Prepare for Want.

What is ahead of us no one can tell. There is one thing for which we should feel profoundly grateful: This country is burdened with food products; but cheap as necessary food is, there are many who are poorly prepared to buy them.

We learn from the daily press that wheat can be bought in Kansas for 25 cents per bushel. Now would be a good time for the cities of the country to lay in a supply of wheat for the breadline the coming winter. There are thousands who would give ten, twenty-five, fifty or one hundred dollars to buy cheap wheat in order that the poor may be furnished with bread the coming winter. We are to hope for the best, but if labor is not furnished to the millions who are now unemployed, there is going to be great demand for charity. The idle poor must be fed. I can but wish that city authorities and those of a philanthropic spirit would begin now to prepare for emergencies and extreme want the coming winter. If the various cities of the nation would buy up some millions of bushels of Kansas wheat, farmers would be glad to get rid of their surplus, and the food could be had at comparatively small outlay.

H. C. MORRISON.

Eating The Heels.

While at Commencement at Asbury College one of the graduates of the class of this year, came to talk over with me the matter of attendance at the Seminary at Wilmore. He was a fine, cultured young man. He had been offered considerable advantage if he would attend one of the seminaries that is noted for its modern liberalism, but he had a great desire not to quench, but to kindle the evangelistic fire within him to greater warmth and blaze.

I inquired carefully into his case and found that, during the past school year, this young man and his devout wife had been living with most careful economy. The chef of the College dining room had been giving him the heel cut from the loaves of lightbread, that little hard piece, you understand, at the end of the loaf. He had been taking these home, softening them with milk, and making very palatable food out of them. I could hardly keep back the tears; my eyes are moist while I write. This cultured young man was a million miles from a beggar. He was, and is, a consecrated servant of the Lord Jesus longing to fit himself for a spiritual ministry, for a real winner of souls to Christ.

I took the plunge and promised him that he should have help through the year, and attend the Seminary at Asbury. I have already received ten dollars toward his support. He and his good wife do not waste a crust or crumb. With her washtub she helps in their support. They are the Lord's. They are worth while, and must be cared for while they prepare for their life's work. "Anything sent to Mrs. H. C. Morrison, Box 592, for the support of this young man, will be handled with careful economy, and will be treasure laid up where rust and moth do not corrupt, and where thieves do not break through and steal.—Go to it!

H. C. MORRISON.

The Nashville, Georgia, Evangelistic Club.

MRS. H. C. MORRISON.

SOME one sent us an account of some great work the above Club has been doing in Georgia, Florida, and North Carolina. It seems to us these young people have found the spring of true happiness—seeking the lost sheep on the mountains of sin.

Rev. Hugh Wallace was the first leader in this evangelistic campaign, which he began by reading that wonderful scripture from 2 Chronicles 7:14: "If my people, who are called by my name, shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land."

This scripture furnishes the divine program for a revival: God's people must humble themselves, turn from their wicked ways, and God will hear them and forgive their sins. There are always two sides to salvation—human and divine. Man's part is to humble himself and repent of his wrong-doing and trust God. God's part is to receive the penitent one and forgive his sin.

After laying this program before the people, Rev. Wallace called them to prayer, the whole congregation participating. The prayer meetings continued night after night, with exhortation, singing and confessions, rectifying of personal differences and restitution, after which God honored their sincerity and sent the revival.

Revs. Shaw and Spivey were engaged to continue the meetings in the Methodist Church, and later on evangelists Clark and Bell were engaged to continue the campaign in the Baptist Church, all Christians co-operating. Rev. Davidson, former missionary to India, took up the work and carried it on, preaching especially on the deeper experiences for the Christians.

The revival has spread to various sections of Georgia and Florida. A group of these young people loaded a car with rations and went to Clearwater, Fla., where they held a good meeting, under the leadership of Rev. Wallace. There is a Prayer Band in Nashville, Ga., who holds up before the throne of God the workers as they go out into battle. Part of the prayer group holds cottage prayer meetings every Thursday night.

It seems to me these young people have gotten on the right line of service. Talk about entertainment for young people! This beats picture shows, skating rinks, baseball, football, swimming pools, the dance hall and card table. When we talk about entertaining our young people, and believe we have to furnish worldly, godless mediums for their pleasure, it indicates that we have no knowledge of what it takes to entertain a Christian. God's word says, "If any man love the world, the love of the Father is not in him."

The fact is, friends, the church has not gotten the right idea of God's program. It is as true today as when uttered centuries gone, that, "Ye cannot serve God and Mammon." The world is not a friend to grace to help us on to God, nor can we look to it to build us up in the most holy faith. If our young people were genuinely converted they would not seek to be entertained, but would have within them the life-giving fountain out of which blessing and power would flow to the famishing world. Would that a group of young people could be in every church who had the burden for the lost as this Evangelistic Club of Nashville, Ga.! We would see wonderful happenings in the kingdom of grace, and thousands would be led to Christ. God bless this group and prosper them in their stupendous and Godlike task of winning the lost to Jesus.

Anticipating the General Conference.

Rev. A. S. Hunter.

A YEAR hence, if the Lord tarries, the General Conference of the M. E. Church is expected to be in session at Atlantic City. Already, forward-looking men, leaders and would-be leaders, are trying to forecast needed and possible legislation, and to block out, at least, a tentative program of business. About Pittsburgh, the brethren are cussing and discussing the district superintendency. Doubtless the same elsewhere, and various other points, as well.

It is common knowledge, both within and without the church, that Methodism is suffering a spiritual depression; as the country, and the world at large, is suffering a material depression. Experts (?) are diagnosing the situation in both cases, trying to locate the cause and find a remedy. As some look to the Congress to legislate "prosperity" back to the nation (about as likely as to legislate the weather); so do some seem to anticipate that the General Conference will cure the ills of Methodism (at least they know no other way)—and with about the same prospect of success in each case.

The cause and cure of Methodism's deplorable condition is plain enough to those who have "eyes to see." She is suffering from fatty degeneration of the heart; too much carnal luxury, and lack of divine grace. This is complicated by megacephalous—the big head—inflation of "brains." And both are further complicated by officialitis; too many committees, commissions, etc., and "the power is off." There may be other minor troubles, but surely this is bad enough, without looking farther!

In a plain word, Methodism is a prodigal from God! She has taken her heritage of historic success, etc., away from home and, "in a far country," is living riotously, companioning with "the world." She has departed from God's way, and is trying to carry on "the King's business" of world-evangelism on the "phony" script of "religious education," and similar things, instead of with the coin of the realm, the presence and unction of the Holy Spirit, in salvation from all sin, outward and inward. She is a failure at "selling religion" in the world-marts, either in the United States or foreign lands. With Brahminism, Buddhism, Mohammedanism, etc., in the old world, and Spiritualism, Russellism, Eddyism, etc., at home, mankind is more than "fed up" on religion, while it starves for salvation! The world will not buy her tinsel imitations! A year ago, Methodism put on an official "phony pentecost," and was thereby further humiliated before the unbelieving world! She feasts and talks, when our Lord said to fast and pray!

The remedy does not lie with the General Conference, nor in "preaching missions," nor in Epworth League assemblies, nor in young people's retreats, nor in Bible conferences, etc. "Thus saith Jehovah, 'Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk ye therein, and ye shall find rest for your souls'!" "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke

upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest for your souls." From Jeremiah to Jesus, God did not change; nor has he changed since, nor will he change in the future. "The old paths" of "Moses and the prophets," of Christ, of Paul, of Luther, of Wesley, God still follows; and he will meet and bless any person or church there. Methodism can prosper in soul, and also succeed in God's work, by returning from her prodigal wanderings, returning over the road of repentance and humiliation for her sins, as the other prodigal did and, like him, saying, humbly, contritely, "I HAVE SINNED"! The bishops and district superintendents are the ones to lead the procession, while the pastors and membership follow.

Brother Zelley, in *The Methodist* of May 7, pointed out the starting place; a day of fasting, humiliation and prayer! Each pastor lead his own congregation. If we cannot all have the same day, each congregation have its own. Not a big, union, spectacular affair, but each congregation alone, "in the closet," so to speak, before God rather than men. Real abstinence from food, real humiliation of our souls before God, real "prayer and supplication," as with the disciples before the original pentecost. Methodism can have a genuine pentecost, the outpouring and infilling of the Holy Spirit, "purifying our hearts"; she can have that when she first repents of her spiritual adulteries, and gets right with God. There can be a church-wide pentecost, with a multitude of souls converted and sanctified, before the General Conference meets.

The General Conference should be a real pentecost, with the Holy Spirit cleansing and filling the hearts of its members. Let the first ten days be given over to waiting upon God, as did the 120 disciples of old, and God will do his part now, as he did then. There should be preaching twice or thrice, daily, by some one of the real holiness evangelists of our own church, and perhaps of other churches; men who have had their own pentecost, and who have been owned and blessed of God in promoting pentecost for others. Let the assembly go down on their faces before God in true penitence for personal and denominational worldliness and unfaithfulness, until God pardons their sins and heals their backslidings; and then press on into the baptism with the Holy Spirit. As they individually come into accord with God through Christ, the Holy Spirit will certainly do his sanctifying work. If Methodism is ever to come back, it will be over this road that she will return.

In Jeremiah's day, Judah said, "We will not walk therein!" and walked to Babylon as captives! What does Methodism now say? The bishops now have the floor!

Dr. Ridout's Itinerary in South America.

When work finished in Argentina, will go to Brazil. Address care Rev. W. G. Borchers, Rua Jose de Alencar 176, Campinas, Sao Paulo, Brazil, South America.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME

ADDRESS

OUR BOYS AND GIRLS

FRANK'S STORY.

"Frank Ferguson would be all right in everything if he did not have the habit of leaving us whenever we want to play pool," exclaimed Robert Stanton to a group of young fellows who had gathered on the corner of the village street. "Any other time he is a good sport, and willing to take part in anything we attempt to do."

"I wonder why he is afraid to play pool?" asked Richard Randolph. "I'm sure I don't know," replied Robert. "Suppose you ask him the next time he is with us."

"Well, you will have a chance right now," spoke up Arthur Ridley. "There he is coming toward us this very minute."

Frank greeted his young friends in a boisterous manner as he came within hailing distance, but he was surprised to notice a disconcerted feeling among them by his presence. In a puzzled manner he said:

"Hello, fellows! What's the matter?"

"Why, Frank, we were just wondering among ourselves why it is that you never go with us to play pool. Why is it?"

It was Frank's turn to flush at the unexpected answer to his question, and he hesitated a moment before making a reply.

"You don't think there is any harm in playing a social game of pool, do you, Frank?" persisted Robert.

"It isn't so much the harm in playing pool as it is in the associations which surround a person," answered Frank in a firm voice as he looked his companions in the face.

The boys all looked to Robert to reply, and, with a flushed face, he said:

"Why, they are all good fellows, and come from respectable families."

"True enough, Bob," was the answer; "yet there is a chance for one easily led and influenced to be drawn into a more serious mode of gambling than playing pool. It is just a step from playing pool to shaking dice. After the habit once is formed, it continues to grow, and is hard for one to overcome. And in the end a boy or man not only loses his worldly possessions, but his self-respect as well."

"Oh, I don't believe that," said one of the group.

"Listen, boys," replied Frank, earnestly, "as you know, mother and I have moved here to make this village our home; that my father is dead. After I tell you, perhaps you will not blame me for the stand I take."

"My father drank. When he was sober, one could not ask for a kinder parent than he was to me, but these were rare times."

"Father's health broke, and one day he called me to his room. Putting his hands on my shoulders gently, he said:

"(Son, I am going to leave you and mother before long, but before I go I want you to promise me you will take good care of your mother, and never go to poolrooms, drink liquor, or smoke."

"After I promised, he continued: "Years ago, Frank, I was respected, and commanded the good will of all. In one evil moment I commenced to go to the poolroom for a social game of pool. It was not long until I gambled; then came the liquor."

"I well remember the first time I took intoxicating liquor. I did not like the taste, but was afraid to refuse for fear of the jeers of my companions."

"As time passed I grew to like the drink, and I could not refuse it. My mother pleaded with me, but the habit was so strong within me that I heeded not."

"Son, you may think you are strong enough to overcome these habits, but take my advice and stay away from temptation."

"Father died soon after, and that is the reason, boys, that I am keeping away from the influence of all evil habits."

For a moment not one of the boys spoke. Then Robert said:

"Thank you, Frank, for telling us.

You are doing perfectly right, and you are going to have company. From this time on I am going to take your pledge."

"Let's form a club to that effect," spoke up one of the group. This met with approval, and from then on not one of the group broke his pledge.—The Youth's Temperance Banner.

Dear Aunt Bettie: I am nine years old. I spend every Friday night with my grandma and read page ten of *The Herald*. I have two little brothers. We are making us a garden. We have planted onions and potatoes, violets and pansies. I want to raise some vegetables so mother will not have to buy so many. I belong to the L. T. L. Do any of the cousins belong to it? I have never seen a letter from Greensboro, so I hope Mr. W. B. will let this one come on page ten.

Anna Bell.
Greensboro, N. C.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band? I am twelve years old. My birthday is Sept. 14. Have I a twin? If so, please write. I am four feet, four inches tall, have blue eyes and brown curly hair. I belong to the Mt. Pleasant Methodist Church. Our pastor is Rev. C. C. Tanner. He is a fine preacher and we all love to hear him. I go to Sunday school every Sunday and am in the Junior class. My teacher is Mrs. Dora Rawlings. She is a good teacher and I like her fine. Who can guess my middle name? It begins with H and ends with H. It has eight letters in it. All who guess it I will write a letter. I hope Mr. W. B. is taking a nap when this arrives.

Opal H. York.
Rt. 2, Sharpsburg, Ky.

Dear Aunt Bettie: Will you let a little boy join your band of boys and girls? I like to read page ten. Father takes *The Herald*. I am twelve years of age. I have dark complexion, blue eyes and I am four feet, eleven inches tall. My middle name begins with N and ends in N; it has six letters. Guess what it is. All that guess my name I will write to them.

Paul Kirkland.
Wallingford, Ky.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am eight years old and in the third grade. I have dark hair. I go to Sunday school every Sunday. I have two brothers, John Howard and Robert. John Howard is four years old and Robert is almost two. I have one sister named Verna. My birthday is June 24. Can anyone guess my first name? It starts with F and ends with S, and has five letters in it. Grandmother takes *The Pentecostal Herald*. I enjoy reading page ten. I hope I will see this letter in print, for it is my first. With greetings to all the cousins and Aunt Bettie.

F. June Williams.
501 Madison Ave., Ashburn, Ga.

Dear Aunt Bettie: I am in the fifth grade. I am ten years old. I belong to the Christian Church. Can you guess my middle name? It begins with P, ends with E, and has five letters in it.

Betty P. Bush.
Waco, Ky.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? This is my second letter to *The Herald*. I am eleven years old. I am not writing a long letter this time to save some room for somebody else. How many can guess my middle name? It begins with L and ends with E, and has seven letters in it.

Dorothy L. Joyce.
Rt. 2, Milton, Ky.

Dear Aunt Bettie: Will you let a little North Carolina girl join your happy band of boys and girls? As this is my first letter to *The Herald* I would like to see it in print. Mother does not take *The Herald* but gets it from my aunt. I enjoy reading page ten. I belong to the Methodist Church.

I go every Sunday I can. My Sunday school teacher is Mrs. Alvine Morris. I am eleven years old. I am in the sixth grade. My birthday is May 4. Have I a twin? If so, I would be very glad to hear from you.

Marcelle Meads.
Belcross, N. C.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I am nine years old. My birthday was March 28, 1931. I am in the third reader. Can you guess my middle name? It begins with K and ends with N, and has seven letters in it. I hope Mr. W. B. is eating his lunch when this letter arrives.

Thelma K. Joyce.
Rt. 3, Milton, Ky.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? Can you guess my middle name? It begins with R and ends with A and has seven letters in it. I am twelve years old. My birthday is Jan. 29. Have I a twin? If so, write to me. As this is my first letter I would like to see it in print. With love to Aunt Bettie and all the cousins, I am

Annetta R. Lewis.
61 Center St., Berea, Ky.

Dear Aunt Bettie: Will you make room for a little Alabama girl? I was ten years old April 16? I am in the fifth grade. I am four feet, six inches tall. Have light hair, blue eyes and weigh 80 pounds. I have three brothers, one older and two younger than myself. I have a twin sister who went to heaven Feb. 3, 1931. I miss her so much. Some day I'm going to meet her where we'll never part again. I am a member of the Methodist Church, South. My father is my pastor. Of course, I love my pastor. He takes *The Herald* and enjoys it very much, especially the articles by Dr. Morrison. I love the Children's Page and can hardly wait for it to come each week. Daddy thinks *The Herald* is one of the greatest papers published, and that Dr. Morrison is easily one of the greatest men who ever lived. I hope to see my letter in print.

Iola Aldridge.
Phil Campbell, Ala.

Dear Aunt Bettie: I am wondering what you and all the cousins are doing these fine days. I wrote once before and Aunt Bettie printed it. I sure do enjoy reading *The Herald*, especially page ten. I go to Sunday school every Sunday. My Sunday school teacher is Miss Lyda Mae Wilkison. I like her fine. Each Sunday we have a contest after our lesson to see which one can recite the most Bible verses. My teacher organized a Junior League for us children. I think it is a good thing for us to study. Minnie M. Whitaker, I guess your middle name to be Marie. If I am right do not forget your promise. The longest verse in the Bible is Esther 8:9.

Nora Auston.
Trade, Ala.

Dear Aunt Bettie: I am a little girl nine years old. Daddy is a Methodist preacher. I will be in the fourth grade next winter. My birthday is April 17. This is my first letter. I was converted and baptized. I would like for any little girls to write to me who are my age.

Pauline Ruth Hayes.
Petersburg, Ind.

Dear Aunt Bettie: Will you please move over and let an Arkansas girl join your happy band of boys and girls? I am eleven years old; my birthday is October 12. Have I a twin? If so, please write to me. I will answer all letters I receive. I am in the fifth grade at school. My father takes *The Herald* and I enjoy reading page ten. I go to church and Sunday school every Sunday. My father is a Methodist preacher.

Mary Griffith.

Dear Aunt Bettie: I am a reader of *The Pentecostal Herald*. I seldom see anything from West Virginia, so I beg permission to join the happy band of cousins. I know it will make the cousins laugh to see an old second blessing holiness preacher 74 years old setting on bench No. Ten with his white head drinking down the good things the dear cousins are saying. I

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always read page ten and enjoy it. My age may give me away but I am not old. I am bound for a country where nothing ever grows old. I may never meet you, dear cousins, in this world, but in yon fair land in the morning of joy I will meet Aunt Bettie and Dr. Morrison and you dear cousins who have Jesus for your Shepherd. I praise God for *The Pentecostal Herald* and a people who stand for a whole Bible and a full salvation. I would love to get a shower of letters from the cousins. I will be looking for many letters. I remain your old brother under the blood,

A. M. Fleshman.
Danese, W. Va.

Dear Aunt Bettie: May I join your band of boys and girls? I do not take *The Herald* but I enjoy reading it. I get the paper from my uncle. I belong to the Union C. M. Church. Our pastor is Rev. J. C. Moody, whom we all dearly love as a pastor and a worker in God's vineyard. I don't want to take up too much space as this is my first time to write. Our Sunday school is progressing nicely, especially the Senior Class. I am the teacher of that class and have been for almost three years. We have about eighteen in regular attendance. They seem eager to do the work I ask them to do, too. I enjoy the work very much and feel that there is no other work that would be of any more value to young people. Ola Woods.

Rt. 5, Cullman, Ala.

Dear Aunt Bettie: I have been intending to write long before now. I surely enjoy reading *The Herald*, especially page ten. I think everybody should read it, as it is such an interesting paper. I am a member of the Methodist Church and go to Sunday school and preaching every Sunday. I am fourteen years old and in the tenth grade. My birthday is Sept. 10. I would like for all the boys and girls to write to me as I like to correspond.

Reba Jenkins.
Rt. 3, Stephens, Ark.

Dear Aunt Bettie: I take *The Herald* and think it is a grand paper, especially page ten. It is wonderful how this paper reaches so many places in the world and does so much good. So many of the letters are so heart-touching. I am glad to see so many Christians. A true Christian does not have any time to lose; they have to keep the "home fires burning" by prayer. I have a great responsibility on me. I have a large family and some of them not concerned about God. I want all the Christians who read this to pray for me and that my companion will get tired of sin and will let Jesus come into his heart and live the way that God would have him to live; also that God will give me enough strength and courage to go on and not turn backward. Do not forget to pray for our home. I would like to hear from all of you Christians and I will enjoy reading any good literature anyone will send.

Mrs. W. H. Swales.
Edinburg, Miss.

PAUL'S SUPERLATIVE.

Baptist Observer says of Dr. M. P. Hunt's book, "Paul's Superlative": "This new book sure burns with fervor and glows with useful, helpful sermons, and each sermon is a stirring message." The book sells for \$1.00 and may be purchased from The Pentecostal Publishing Co., Louisville, Ky.

FALLEN ASLEEP

MASTERS.

Caroline S. Masters, daughter of William and Elizabeth Garretson, was born March 19, 1857; departed this life June 11, 1931, at the home of her daughter, Mrs. J. L. McCurdy, Wingett Run, O., with whom she made her home. At the age of twelve she united with the M. E. Church at Harrietsville and lived a faithful Christian until she was called to her reward. She practiced a life of self-denial in order that she might help others in need, and endeavored to promote the Lord's work, both at home and abroad. She supported a missionary in the foreign field, India, for three years. She was a strict tither and kept up with the church news by taking a number of religious papers, among them *The Pentecostal Herald* which she loved so well.

In 1877 she was united in marriage to John Belville who, in early life, passed away leaving her with two of their four children to care for, the others having died in infancy. Later, she married Thomas Masters, to which union one son was born. A few days before she went away she testified that she was ready to meet Jesus, and that he was very precious to her. She regretted leaving us, knowing how much we would miss her. Truly, none can realize what a loss we have suffered in the home-going of our mother, for she taught us from infancy to pray and strive for that home beyond the skies.

The funeral text was, "What is your life?" Her favorite songs were sung, "There's a Light in the Window for Thee," "I'll meet you just inside the Eastern Gate," and "Meet Me There." Her dear form was laid to rest under the flowers in the Liberty Cemetery near the old home. I trust we children may be accounted worthy to meet her in the morning of the first resurrection.

Mary McCurdy.

MALONE.

The Passing of a Great Saint.

Rev. Henry Edward Malone was born in Florence, Ala., Aug. 25, 1856; passed away June 28, 1931, age 74 years, 10 months, and 3 days. Brother Malone was a great Christian character. He was converted when a young man and while he had some discouragement and some battles with carnality and lost out a few times, was reclaimed. At Maldo, Ark., he attended a revival meeting conducted by Rev. Mrs. E. J. Rutherford, one of the great women preachers of the Holiness Movement. She poured out the truth and proved by the Word that men and women could get rid of carnality and be sanctified wholly in this life. One year later Brother Malone prayed through in the old-time way and God sanctified him. He felt the call to preach and soon was out in the work for God and a lost world.

He was married to Miss Sally Crump in July, 1876. There were born to this union five children, two of whom died in infancy. "Miss Sally" went to be with her Lord at their home in Dallas, Texas, in 1903. He was married to Rev. Mrs. E. J. Rutherford, Sept. 20, 1905, at Birmingham, Ala., Rev. M. H. Wells officiating. They went on in evangelistic work holding camp meetings and revivals and seeing many sinners saved and believers sanctified. His health began to fail in 1916. In 1920 they moved to El Paso, Tex., where he lived the rest of his life. For seven years he was helpless as a baby, and his good wife nursed and cared for him as no one else could. We can say of her, "She hath done what she could."

Brother Malone was a member of the Church of the Nazarene of El Paso, Texas, in good standing. We praise God for his life and the inspiration he has been to all. Many times I have gone to their home to pray with them and to try to be a blessing to them, but came away with the greater blessing, feeling that I could "run through a hoop and leap over a wall." He loved his church and the great doctrines it stands for. The last promise he quoted was, "He will never leave thee nor forsake thee." The last songs he sang were, "God will take care of you," "Not made with

hands," "Tis so sweet to trust in Jesus." He was ripe and ready. "Let me die the death of the righteous and let my last end be like his." Let us not forget to pray for Sister Malone that God will comfort her heart and give her strength to press the battle. Let us all press the battle and, by the grace of God, meet our precious brother on the sunlit banks of sweet deliverance. R. C. Gunstream, Pastor Church of the Nazarene.

FOUCHE.

Mrs. W. E. Fouché of Brunswick, Ga., recently passed to her reward on Jan. 13. She was a devout Christian and is now enjoying her well deserved reward. She leaves her husband to mourn her departure.

MOODY.

The death angel has visited the home of Rev. and Mrs. Haynes Moody and taken therefrom Donell, their infant son, aged five months and fourteen days. He was born Jan. 23, 1931, and died, after a short illness, on July 8th. Interment was at Salem Cemetery.

Donell was a lovely baby—a little flower of promise whose passing has left a dark shadow on the hearts of his loved ones; but God, in his wisdom, saw fit to take him and, knowing that he does all things well, it is not meet to grieve because this bud of purity and innocence has been plucked to adorn the garden of the angels. The petals of life, never unfolded, will not have to know the withering noon-tide, nor rayless night of earthly sin, sorrow and despair, but keep their dewy freshness forever in the realm where the face of the Father gives eternal light. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." A Friend.

EXCERPTS OF A LETTER.

My Dear Hunt:
Your book, "Paul's Superlative and Other Sermons," was received in due time and appreciated because of its author—my good friend. I find it a rare combination of messages on most vital subjects. I congratulate you on such a production. It is complimentary in many ways to your gifts and powers of the Gospel preaching—sane, biblical and spiritual to the core. May it have a wide circulation and be repeated many times in publication.

I am always your true friend,
J. E. Hampton.
Sold by Pentecostal Publishing Co., Louisville, Ky., price \$1.00.

REQUESTS FOR PRAYER.

Prayer is requested for a revival at Bethelridge, Ky., Church, which is now in progress.

Mrs. A. M. B.: "Prayer is requested for a brother who is mentally deranged."

A reader asks prayer for her healing, that she may avoid an operation.

Prayer is requested for a community that the unsaved may be convicted and saved before it is too late; also for a mother that she may improve in her health, if it is the Lord's will.

Pray for a sister who is in deep distress because of having sinned, that God may give her the assurance that her sins are all taken away.

Prayer is requested for Mr. Archie M. Petry, that he may be healed.

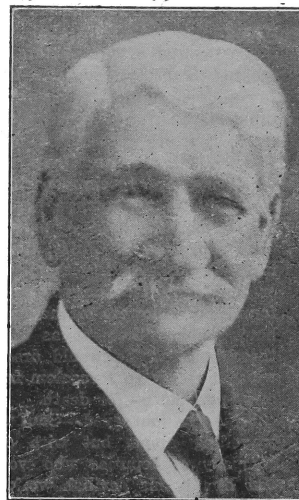
Pray for the camp meeting to be held at Crowley, La.

Mrs. G.: "Please to offer special prayer that a burden may be rolled off and liberty given."

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PENTECOSTAL PUBLISHING COMPANY
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IN MEMORIAM.



I saw the old warrior in his casket, his hair, made white by the snows of many winters; he was resting now after a thousand battles in which he had been in deadly combat with whiskey and the saloon, gambling and the underworld; infidelity and its propagandists; Rome and its Popes; Antichrist and the Beasts; Evolution and its godlessness; modernism and its skepticism; sin and its hellishness.

I went to the grave after the crowd had gone home and saw them covering up the casket with mother earth and they worked hard, but I said there lies a man whose soul you cannot bury, a casket cannot contain him, nor can six feet of earth hold him. By ten thousand sermons he has preached, by the songs and hymns he has written and sung throughout the nation, and which are being sung around the globe;

by his revivals in which thousands have been won to Christ; by the books which he has written and which have been read throughout the world; by his preaching sons, and the sons and daughters of others whom he helped train to preach and evangelize in the homeland and on the foreign fields; by his testimony for the Word of God, the cleansing blood, the sanctifying power, the glorious hope of the Second Advent, and the bliss of immortality, the soul of L. L. Pickett marches on.

Adopted son of Kentucky soil, he lived to bless her with his prayers and protect her with his Gospel Sword! Son of Methodism, he bowed at her altars and swore eternal allegiance to her doctrines. Preacher, Evangelist, Singer, Writer, Warrior—L. L. Pickett preaches on, sings on, prays on and fights on, though he has lately changed from the church militant to the Church Triumphant.

GEORGE W. RIDOUT.

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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson VI.—August 9, 1931.

Subject.—Saul Converted and Commissioned. Acts 9:1-9; 9:17-19; 1 Tim. 1:12-24.

Golden Text.—I was not disobedient unto the heavenly vision. Acts 26:19. **Time.**—About A. D. 37.

Places.—Damascus; Arabia; Jerusalem; Tarsus.

Introduction.—Saul, afterwards called Paul, was born in the city of Tarsus, the metropolis of Cilicia. Because the city took the side of Caesar during the civil wars of Rome, its name was at one time changed to Juliolopolis in his honor. The population was largely Greek; and the city in St. Paul's day boasted considerable Greek culture. It is reasonable to suppose that Saul laid the foundation of his great learning in the schools of his native city. He says himself that it was "no mean city."

It seems almost certain that Saul was educated by his father for a Jewish rabbi. When quite young, possibly about fourteen years of age, he was sent to Jerusalem to sit at the feet of Gamaliel, the greatest teacher of the Hebrews then living. The Jews termed him the "Beauty of the Law," because of his great learning. How long Saul sat as a pupil under this wise teacher is not known; but the record indicates that he must have left Jerusalem before our Lord began his ministry. They were nearly one age, Saul being a few years the younger. It is hardly conceivable that such a rampant Pharisee could have been living in Jerusalem when Jesus was preaching and teaching in that city, and not have clashed with him in the temple. We cannot locate Saul at that time; although some have supposed that he was back in Tarsus.

On the supposition that Saul did not come in contact with Jesus before his crucifixion, we must suppose that when he makes the declaration that he had seen the Lord, he must be referring to the vision he had on the road to Damascus. There it was that he was converted to Jesus Christ; and his conversion was one of the most marvellous in all the history of the Church. It was a double conversion that killed him to all that had gone before in his mad life of Jewish zeal, and unto all the glorious revelations of eternal salvation that lay before him. The conversion of Saul of Tarsus constitutes one of the most unanswerable arguments for the Deity of our Lord that can be found on record. Henceforth he would face persecution and death for love of him whom he once hated with almost hellish hatred. Henceforth he would count it an honor to be considered worthy to suffer for his new-found Master. He reached the most exalted mount in all his experience when he cried, "I am crucified with Christ, and I no longer live; but Christ liveth in me!"

Comments on the Lesson.

1. **Breathing out threatenings and slaughter against the disciples.**—That picture is hardly human. It makes one think of an angry, carnivorous beast thirsting for blood. Saul was mad. **Went unto the high priest.**—Whether he had a real authority over Jews in far-away lands, or simply assumed that authority, is not stated;

but he exercised it, whether right or wrong.

2. **Desired of him letters to Damascus to the synagogues.**—It is not to be supposed that the high priest of the Jews claimed to exercise authority in matters of religion over the Gentiles, but over such Jews as might be living in foreign parts. Saul would go to the synagogues in Damascus in search of Jews who had been converted to Christ; nor did it make any difference with him whether they were men or women. If he found any followers of the Nazarene, having bound them so as to render them helpless, he would drag them without mercy to Jerusalem for trial, and—perchance—for death.

3. **As he journeyed.**—Saul was not travelling alone, but with quite a company of deputies who would assist him in his devilish work. Suddenly there shined round about him a light from heaven.—Here we have the light of the Divine Presence, the Holy Shekinah that lighted up the Holy of Holies in the tabernacle in the wilderness. The Lord of glory himself had come to deal with Saul of Tarsus. Henceforth he would be a chosen vessel to bear the glad news of salvation to the dark, heathen lands of earth.

4. **He fell to the earth.**—The light was too much for his nerves. We sometimes say that Jesus unhorsed Saul on that occasion; but the probability is that he was travelling on foot; or he may have been riding one of the small asses common in Palestine. He heard a voice saying unto him.—I suppose that there need be no question that in this case the Lord spoke audibly to Saul. Saul, Saul why persecutest thou me?—Strange words to fall upon the ears of this arch-persecutor when he had never seen the Lord. But he was persecuting the followers of Jesus; and that was the same as persecuting the Lord himself. No man can injure one of Christ's little ones, and not hurt the Christ himself.

5. **Who art thou, Lord.**—It would be interesting to know what meaning Saul attached to the word Lord. He may have meant simply Sir; or he may have risen to the full height of that great word. Revelations were crowding upon him; so that he was learning more of truth in a few minutes than he had known in a whole life-time. No doubt his question was sincere. I am Jesus whom thou persecutest.—The full revelation has come at last. What a shock it must have been to Saul; for he had been sincere in his persecutions against Christians; but now he finds that he had been all wrong. It is hard for thee to kick against the pricks.—Against the ox-goads, sharp instruments that were used to punch the oxen to hurry them up a bit. If an ox kicked against the goad, his punishment was made worse for his kicking. Jesus used this rough figure to teach Saul a great lesson. He was hurting himself by persecuting the disciples of Jesus Christ.

6. **Lord, what wilt thou have me to do.**—If Saul meant only Sir the first time he used this word, I feel sure that he meant MASTER when he used it the second time; for he was living years in minutes. We would not miss it far, if we dated Saul's

conversion from that moment. He turned completely round at once. Go into the city, and it shall be told thee what thou must do.—Jesus could have told Saul at once what he must do; but he has a way of using men to carry on his work. Many a young man has been astonished when some old saint told him that God had called him to preach. How had the old saint found it out? for the young man had told no one his feelings. God speaks to men now, as he has always done.

7. **Stood speechless, hearing a voice, but seeing no man.**—Things were hidden from them, because it was none of their business. God sometimes has secrets with some men.

8. **Saul....when his eyes were opened....saw no man.**—The brightness of the light from heaven had blinded him for a season, as when one gazes at the noonday sun. Some one led him by the hand into the city of Damascus.

9. **Three days without sight, and neither did eat nor drink.**—His was a blessed conviction for sin. It touched the depths of his being. Would that we might see some such cases in this our day.

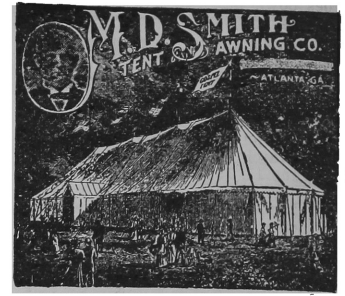
17. **Ananias.**—Not the one who died because he lied to the Holy Ghost. That sinner lived in Jerusalem: this saint lived in Damascus. God commanded him to visit Saul and baptize him. He brought good news to the broken persecutor. "Jesus....hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."

18. **Immediately there fell from his eyes as it had been scales.**—I do not understand this. It was some form of miracle. Arose, and was baptized.—The Greek says: "Having arisen, he was baptized." The word indicates that he was baptized standing on his feet, and in the place where he was standing. There is nothing to indicate that he made so much as a step in any direction.

19. **We have no way of learning how long Saul tarried in Damascus;** but we read that he was "certain days with the disciples" who were there. Our expression, "Some days," might be a good substitute for the certain days of the text.

1. Tim. 1:12. **I thank Christ Jesus our Lord.** Many years had passed since the conversion of Saul of Tarsus on the Damascus road. He was growing old when he wrote to his son Timothy; and his name had been changed to Paul; or rather, he was using his Roman name instead of his Hebrew name of Saul. He had been set apart for the "defense and confirmation" of the Gospel, had been tested and tried in many conflicts, and had been found faithful. Now he is rendering thanks to his Lord for it all.

13. **A blasphemer, and a persecutor, and injurious.**—Paul is not boasting of his wickedness, but confessing his sins, that he might give glory to him who had so graciously saved him from them. But I obtained mercy, because I did it ignorantly in unbelief.—There is a fearful lesson here for such as claim that they sin against God every day, and that they cannot do otherwise. Paul found the grace of God "exceeding abundant with faith and love which is in Christ Jesus"; but we must not lose sight of the fact that he was an honest sinner trying to serve God all the time. Blatant insincerity and blasphemy are dangerous attitudes for any soul. It is easy for such to cross the deadline of eternal damnation.



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The story moves with sure and certain strides, is gripping, worth reading, and the book deserves a wide circulation in this day of lost faith and false values.—JOHN RICHARD MORELAND, Poet and Critic, Norfolk, Va.

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ANNOUNCEMENTS.

The Twenty-Third Annual Camp Meeting will be held at Eckerty, Ind., August 7-16. The Gaddis-Moser Party will have charge of the services. Rev. E. G. Grimes will also preach. This is an interdenominational camp and people of all religious faiths are asked to attend and help in this great work. For information, address M. L. Newton, President, or Lizzie McBurney, Sec., of Eckerty, Ind.

The Nineteenth Annual Camp Meeting of the Clark County Holiness Association will be held at Orchards, Wash., August 2-16. Rev. J. B. McBride will be the preacher, assisted by Rev. Floyd Johnston, of Portland, Ore., as musician. Meals will be served at minimum charge, ministers and their wives being charged only half price. Camping privileges free to any who desire to attend. Address Mrs. J. Howard Porter, Sec., Orchards, Wash., for information.

Send to Rev. C. R. Crowe, 2725 Victor Court, Louisville, Ky., \$1.00 and secure a copy of "Heralds of A Passion," by Rev. Goodell, D. D. Brother Crowe has received letters telling him how pleased the purchasers are with the book. "It's mighty good reading," says one.

Rev. L. S. Hoover, Radio Evangelist, recently held a two weeks' meeting in the Pilgrim Holiness Church at Charleston, Ill., in which backsliders were reclaimed, sinners were converted and believers were sanctified. Rev. C. C. Breen is the pastor and highly recommends Brother Hoover as an evangelist.

Evangelist F. Lincicome: "After having been in two camp meetings with Evangelist J. M. Hames I feel I have the right to introduce and recommend him to the camp meeting committees of America. Rev. Hames rings clear and strong on the great cardinal doctrines of Christianity. His well thought-out and carefully prepared messages are constructive and brimful of facts for saints, and fastens conviction on sinners. God is mightily using this Spirit-filled man. In my opinion, Evangelist Hames stands in the front ranks of holiness preachers of today. He is not only a great preacher but a real teacher. He

goes down into the Word and brings out the deep things of God. Camp meeting committees keep this evangelist busy and he has the right to be kept busy in the larger camps. Camp meeting committees can reach him by writing him at 14 Maude St., Greer, South Carolina." Evangelist Hames is the author of several books which are having a great sale, and you can get better acquainted with him by ordering his books, "Feast of Good Things," \$1.00, "Fragrance, Sweetness and Power," 25 cents, "Spiritual Shocks," 25 cents. Order from The Pentecostal Publishing Co., Louisville, Ky.

Rev. T. A. Swartwood: "I have been inactive for over two years on account of illness, but am in the field again. I will hold a meeting in a grove near Cecilia, Ky., August 16 to September 6, after which I shall be available for meetings. I am willing to labor anywhere the gospel is needed, and would accept the pastorate of a church in town or country where there is opportunity to branch out into evangelistic work. I only ask for freewill offering as remuneration for my services. Address me, 421 E. Jefferson St., Louisville, Ky."

The Dundy Chase and Perkins County Holiness Association will hold their twenty-first annual camp meeting on their grounds five miles west of Imperial, Neb., Aug. 14-23. Rev. E. A. Lacour and wife, assisted by Miss Wilma Huscher, song leader, will be the workers. Address John J. Witt, Sec., Wauneta, Neb., for information.

DON'T FORGET.

Save the dates! August 20 to 30 inclusive. Plan! Pray! Come! Nineteenth Annual Session Hopkins Holiness Camp Meeting, Hopkins, Mich. Interdenominational but not Undenominational. Among the several workers already engaged are Rev. C. H. Babcock, one of the most sought for camp meeting evangelists; Rev. Arnold Hodgins and wife, Miss Magdalene DeBoer, in charge of children and young people; Prof. N. B. Vandall, in charge of Music; Miss Lillian Scott, pianist; Missionaries every day and a host of other workers. A spiritual feast surely. Write Dr. L. E. Heasley, Sec., Grand Rapids, Mich., or Rev. A. Buege, President, White Pigeon, Mich.

GLENWOOD CAMP.

Some six years ago I was in a meeting here and had some very definite leadings in connection with a school here of the same spirit as Asbury and other holiness schools. Have been engaged in school work for about fifteen years, and have been preaching eight years. Five years ago I came as pastor on the charge of which Glenwood is a part. Deeper impressions and leadings have come, until two years ago the idea of a camp meeting began to settle down upon me. Our plans did not materialize last year, but we are looking to August 20-30, as the time for such an effort. Very little preaching on full salvation lines has been done in this section until within the last five or six years, still we have a few Spirit-filled people who are crying unto God by day and night for this meeting. We are expecting eight or ten Spirit-filled workers and plan to go day and night for ten days.

S. L. Payne.

GOOD DOMESTIC SCIENCE TEACHER AVAILABLE.

To any one who may be looking for an experienced, devout and capable teacher of Economics we wish to recommend Mrs. Mary A. Oliver, 1148 Center St., Bowling Green, Ky. Mrs. Oliver taught for thirteen years in Asbury College and for a number of years in Meridian Female College, and has had long years of experience in her subject. Should there be a school that needs a teacher of Home Economics I suggest that they write to Mrs. Oliver at above address. Mrs. Oliver has had experience in the superintendency of dining room and culinary departments.

MOUNT CARMEL CHURCH AND SCHOOL IN THE MOUNTAINS OF KENTUCKY.

Dear Friends: We have started our eighth year of work in the Mountains of Kentucky. The Lord has been with us through the past seven years. The work has grown far beyond our expectation, and the Lord is marvelously blessing in every phase of the work. Truly he has vindicated his promises in our behalf. We say with Wesley, "Wherever holiness is preached the whole work of God prospers."

Our grade and high school, Mt. Carmel, was filled to capacity again the past year. Our student body represented seven mountain counties. A large number of them kept a good saved and sanctified experience all through the year. They have gone back to their homes for the summer to establish family altars and testify for Jesus. Nineteen of our students have a definite call to preach or to be missionaries.

Our commencement was a time of much blessing. Rev. Warner P. Davis, of Wilmore, Ky., preached the Baccalaureate sermon. Commissioner S. L. Brengle, of New York City, was our Commencement speaker. He came two days early and gave us five wonderful messages. Little Richard Akers, 11 year-old son of Dr. L. R. Akers, president of Asbury College, gave his lecture on Astronomy to the Eighth Grade graduating class. The chapel was too small for the great crowd at Commencement time.

The first Sunday in June we began our eighth summer, campaign of evangelistic work. Some of our stations are open just during the summer months, but an increasing number are kept open the year round as we can get the workers to conduct them. We had 13 of these permanent stations last year. This summer we have 12 others in addition making 25 stations in all. We now have 44 workers in the field.

Since the formation of an association in June, 1930, the Lord has led us out more and more into the field. We are incorporated under the name, Kentucky Mountain Holiness Association, with headquarters at Mt. Carmel Church and School, Lawson, Breathitt Co., Ky. It is being marvelously owned and blessed of God in shepherding our converts and giving permanency to the work.

This summer we are starting grade schools in two neglected sections. This burden has been heavy on us for the past five years. In the one place the people gave us a large old building. It is costing only \$500 to repair it for use as a church, school and parsonage combined. In the other place we can build the church and school on the beautiful seven acre campus which

cost about \$2,000. Do pray that God will lay it on some one's heart to send us the needed money for these two long neglected places. The dear mountain people give us land and labor, and we are so happy to give our lives in order that some of the one-half million people who live in the extreme rural parts of the Kentucky Mountains may have the advantages of regular church and Sunday school services for the first time in the past 175 years.

Two years ago the tremendous need and heavy burden was laid upon our hearts to establish a Bible Training School where we may train our mountain young people who have a definite call to their own people.

Will you help us pray for the remaining four thousand dollars of the six thousand which we must pay by

August 1st, 1931. We are happy to announce that Dr. H. C. Morrison is coming in September to dedicate this building.

We take this opportunity of expressing to you our heartfelt gratitude for your prayers and gifts which have helped to make all this work possible. Come to our seventh annual holiness camp meeting, August 20-30. Workers: Rev. C. W. Ruth, Rev. W. B. Weaver, Rev. C. A. Jacobs. We continually claim the promise in Joshua 17:18: "But the mountain shall be thine; for it is a wood, and thou shalt cut it down; and the out-goings of it shall be thine; for thou shalt drive out the Canaanites, though they have iron chariots and though they be strong."

Your sister in Christ,
Lela G. McConnell.

AM I MY BROTHER'S KEEPER?

This question was asked in the long ago by one who was not asking the question sincerely, but in order to shun the responsibility of helping that one who needed his sympathy and support.

In These Days of Backsliding and Unbelief

I wonder if we are recognizing the fact that we are OUR BROTHER'S KEEPER, and are seeking in every possible way to help them into a higher state of grace?

We Are Giving You An Opportunity,

Will you give a bit of your energy, or a portion of your tithe, in order to put THE PENTECOSTAL HERALD in the homes of your neighbors and friends? It will give them a taste for the higher and better things of life. It will stimulate in them a desire for a closer communion with Christ. It will warn them of the dangers of false teaching that is so prevalent today. What greater service could you render a friend than to stir up his or her heart with earnest desires to know more of the Blessed Master?

Reasons Why You Should Circulate The Herald

It is food to hungry souls. It is pure and clean. It fights sin in all its forms. It is a real family paper. It teaches a full gospel from repentance to glorification. It has always stood for the doctrine of Entire Sanctification. Its editorial and literary qualities are of the best. It is a blessing to the shut-in, and they are able to get the pure gospel at home. It has a sermon by some able writer each week, which is worth the price of the paper many times. It contains the best thoughts of our most spiritual writers. THE HERALD stands true to the church, for it stands true to the doctrines upon which the church is founded.

We Offer To Send The Herald

from now until January 1, 1932, weekly, for only 50 cents. We want you to join with us in this campaign, and place THE HERALD in at least ten homes, either by securing their subscriptions, or by sending us \$5.00 of your tithe money with names and addresses of ten persons to whom you wish THE HERALD stands true to the church, for it stands true to the doctrines that the paper may find fertile soil in which the roots of faith may spring up to higher and better living. We are counting on you, and it is through you only, that we can hope to accomplish this great and much needed work.

SUBSCRIPTION BLANKS

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Camp Meeting Calendar

ARKANSAS.

North Little Rock, Ark., July 23-Aug. 2. Workers: Rev. Oscar and Mrs. Nettie Hudson, Dr. H. Orton Wiley and Prof. John E. Moore. Address Mrs. Anna L. Oliver, Dist. Sec., 621 Olive St., North Little Rock, Ark.

DELAWARE.

Dover, Del., August 7-16. Rev. R. G. Finch, evangelist. Write Miss Louetta Holden, Sec., 314 W. Division St., Dover, Del.

GEORGIA.

Indian Springs, Flordia, Ga., Aug. 6-16. Workers: Rev. H. C. Morrison, Rev. John Paul, Rev. Joseph Smith, Rev. J. M. Glenn in charge of work with young people. Charlie D. Tillman, director of music. Write J. M. Glenn, Sec., Flordia, Ga.

ILLINOIS.

Eldorado, Ill., July 30-August 9. Workers: Allie and Emma Irick, C. F. Wimberly. Rev. Harry W. Blackburn and Sister, singers. Write J. M. Keasler, Omaha, Illinois.

Kampsville, Ill., August 13-23. Workers: Rev. E. C. Allen, Rev. E. G. Grimes, evangelists. M. V. Lewis and wife, song leader and children's workers. Missionary service in charge of Mrs. W. H. Heslop. Write Mrs. J. P. Suburg, Sec., Kampsville, Ill.

Bonnie, Ill., August 13-24. Workers: Dr. Wm. G. Heslop, Rev. Warren McIntire, Prof. John E. Moore, W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.

Normal, Ill., August 20-30. Workers: Rev. J. C. Long, Rev. Chas. Stalker, evangelists. Mr. Burl Sparks, song leader; Miss Mary Vennard, children's worker. Write Mrs. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

Charleston, Ill., July 24-Aug. 2. Rev. W. L. Surbrook, evangelist. Write Rev. Geo. A. Smith, 2221 Shelby Ave., Mattoon, Ill.

Sherman, Ill., August 6-16. Workers: C. B. Fuggett and Burl Sparks. Write Burl Huddleston, 241 N. Douglas Ave., Springfield, Ill.

INDIANA.

Poneto, Ind., Aug. 9-Sept. 6. Workers: Rev. E. DeWitt Johnston and Party. Address Elmer W. Harris, Rt. 1, Poneto, Ind.

Bryantsburg, Ind., Aug. 23-Sept. 6. Workers: Rev. Elmore Hanna, Rev. and Mrs. L. R. Wade. Write Chas. Cleek, Rt. 1, Madison, Ind.

Frankfort, Ind., Aug. 7-16. L. S. Hoover, W. S. Dean, evangelists. J. C. Brubaker in charge of singing. Write Frank Edwards, 558 S. Columbia St., Frankfort, Ind., Sec.

Silver Heights, Camp Meeting, New Albany, Ind., July 30-Aug. 9. Workers: Rev. E. R. Overly and Gaddis-Moser.

Oakland City, Ind., August 21-30. Workers: Rev. Holland London, Dr. G. E. Macklem, evangelists. Prof. Kenneth Wells and wife, song leaders. Write Mrs. Maud Steele, Sec., Oakland City, Ind.

Alexandria, Ind., July 18-Aug. 2. Workers: Rev. J. Snow, Rev. R. L. and Pearl Rich, Rev. Charles Stalker and Rev. H. B. Forbes. Singing in charge of Southern Sacred Singers of God's Bible School. Address Beulah Park Management, Alexandria, Ind.

Indianapolis, Ind., July 23-Aug. 2. Workers: Rev. A. L. Ford, Rev. Otto Duker, Rev. Garnet Jewell, Rev. Wm. Smith, Missionary Band workers, and others. Special singing by Rev. and Mrs. Howard Small, Hallelujah Quartet. Write Rev. O. H. Nater, Camp Sec., 101 Alton Ave., Indianapolis, Ind.

Monroe, Ind., July 26-Aug. 9. Workers: Rev. W. H. Johnson, evangelist, and Mrs. and Mrs. A. Shank, leader in song. Address Mrs. Frank Martz, Sec., Monroe, Ind.

Greenfield, Ind., Aug. 28-Sept. 6. Workers: Rev. D. E. Wilson, Alvin Young, Kate McKinley, Hansel Williams, Sec., Rt. 6, Greenfield, Ind.

Ramey, Ind., Aug. 13-23. Workers: Rev. Howard W. Sweeten, Rev. Virgil Moore. Leaders in songs, Kenneth Wells and wife. Write Geo. E. Pinaire, Sec., Ramey, Ind.

Winchester, Ind., July 19-Aug. 2. Workers: Rev. Robert French, evangelist. Rev. and Mrs. C. C. Chatfield, song leaders. Address Wm. E. Barr, Rt. 2, Box 74, Winchester, Ind.

IOWA.

Keokuk, Iowa, Aug. 21-30. Workers: Rev. Paul Coleman and wife, Mrs. J. V. Coleman. Write Mrs. F. A. Oilar, Sec., 1027 Timea St., Keokuk, Iowa.

KANSAS.

Palco, Kan., July 24-Aug. 2. Workers: Rev. E. C. Orkey, evangelist, A. L. Crane, song evangelist. Mrs. A. S. Sigle, children's worker. Write Bessie Fondable, Sec., Palco, Kan.

Stafford, Kan., July 23-Aug. 2. Workers: Evangelist T. C. Henderson; Song leader and children's worker, Mrs. T. C. Henderson. Address Mrs. Alpha Carter, Sec., St. Johns, Kan.

Bronson, Kan., July 30-Aug. 9. Bro. A. C. Watking, Ray L. Kimbrough and others in charge. Write R. H. McGhee, 743 S. Wilson St., Fort Scott, Kan.

Wichita, Kan., Aug. 13-23. Workers: Rev. Seth C. Rees, Rev. D. E. Wilson, Rev. Claude A. Watson, Evangelists. Prof. and Mrs. R. A. Shank, song leaders. Mrs. S. P. Nash, young people and children's worker. Write Rev. Jesse Uhler, Sec., Clearwater, Kansas.

KENTUCKY.

Carthage, Ky., August 21-30. Workers: Rev. J. E. and Ada Redmon, evangelists; George P. Woodward, chalk artist and young people's worker. Write Bessie Fondable, Pres., Rt. 1, California, Ky.

Lawson, Ky., August 20-30. Workers: Rev. Chas. Jacobs, Rev. C. W. Ruth, Rev. W. M. Weaver. Music and song leaders, Mt. Carmel Faculty. Address Miss Mary Vandiver, Sec., Lawson, Breathitt Co., Ky.

Callie Grove, Ky., July 31-August 9. Rev. J. R. Parker, preacher in charge; I. H. Driskell, song leader; Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Kentucky.

Aliticon, Ky., July 30-August 9. Workers: Mrs. E. D. Corlock and Rev. Charles W. Grant. Rev. E. D. Corlock, young people's worker. J. Hillary Finch, Pres.

Pentecostal Park Camp Meeting, Glasgow, Ky., Aug. 20-30. Workers: Rev. H.

H. Jones, H. C. Morrison and A. S. Beck, preachers. E. C. Milby in charge of music. For information, address Josh Barber, Glasgow, Ky., Rt. 4.

MAINE.

Robinson, Maine, August 7-16. Workers: The President of the Reformed Baptist Alliance will be in charge. Rev. John Fleming, evangelist, assisted by ministers of the Reformed Baptist Church. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

MARYLAND.

Denton, Md., July 24-Aug. 2. Workers: W. S. Dean and D. E. Wilson, evangelists. Music in charge of Mrs. Etta G. Hoffman.

Eddie Patzsch, cornetist, soloist and song leader; Prof. George Woodward, chalk artist, children's and young people's worker. T. S. Dixon, Supt., R. O. Musser, Sec. Address Rev. H. E. Uhrig, Denton, Md.

MICHIGAN.

Maybee, Mich., August 13-23. Workers: Rev. John Stuffle, Rev. Everett Shellhammer. Write Clara A. Palmer, Sec., 544 Thompson St., Ann Arbor, Mich.

Gaines, Michigan, Aug. 28-Sept. 6. Workers: Dr. John L. Brasher, Dr. C. W. Butler, Mrs. Blanche S. Francis, and Mrs. Grace E. Henckes, all full time. Write Mrs. Grace Millard, 614 Michigan Ave., East Lansing, Mich.

Eaton Rapids, Mich., July 24-Aug. 2. Workers: Rev. Joseph Smith, Rev. Joseph Owen, Rev. John Thomas, Rev. Iva D. Vennard, Mrs. Mary Vennard, Rev. Lloyd Nixon, Prof. Morse Skinner. Write Rev. D. E. Reed, Albion, Mich.

Bellaire, Mich., July 23-Aug. 2. Workers: Rev. E. Boone, C. B. Greenman, Ila Bruce. Write Sec., Mrs. Edna Dingman, Bellaire, Mich.

Romeo, Mich., July 31-Aug. 9. Workers: Rev. J. L. Brasher, Rev. T. M. Anderson, Rev. John Owen. Song leaders, Prof. and Mrs. Kenneth Wells. Young people and children, Mr. and Mrs. L. S. Miller. Write J. H. James, Sec., Decker, Mich.

MISSISSIPPI.

Jonathan, Miss., August 16-31. Rev. W. E. Hall, Rt. 1, Box 1083, Leakeville, Miss.

Waynesboro, Miss., August 14-23. Workers: Rev. D. H. Householder, Rev. and Mrs. R. Moten. Address Mr. C. M. Moody RFD, Waynesboro, Miss.

MISSOURI.

Hannibal, Mo., July 16-Aug. 2. Workers: Rev. Theodore Ludwig, Rev. Minnie E. Ludwig, preachers, children's workers, and sacred song illustrating artists. Rev. Harold Reed, Write Rev. Harold Reed, Hannibal, Mo., general delivery.

Hannibal, Mo., August 14-23. Rev. L. A. Windsor, evangelist. Write E. P. Phillips, 2117 Market St., Hannibal, Mo.

NEBRASKA.

Kearney, Neb., Aug. 20-30. Workers: Rev. J. Aycock and wife, daughter, Rev. R. E. Gilmore, Rev. E. O. Rice and wife. Miss Annabel Watts children's worker. Address Mrs. B. J. Patterson, Rt. 4, Kearney, Neb.

NEW JERSEY.

Glassboro, N. J., Aug. 13-23. Rev. R. G. Flexon, Rev. S. Lewis Adams and others. Write Mrs. Wm. Gallagher, Sec., 40 Myrtle Ave., Pitman, N. J.

Aura, N. J., July 31-Aug. 9. Evangelist Rev. Peter Deaconess. Richardson and Hazard. Singer, Rev. N. B. Vandall.

Delanco, N. J., Aug. 28-Sept. 7. Evangelists: Rev. John F. Knapp, Rev. John Thomas, Rev. J. P. Boughton, Singer, Rev. Charles C. Mourer. Male Quartette from Asbury College and God's Bible School.

NEW YORK.

Lisbon, N. Y., Aug. 2-16. Workers: Rev. John E. Heron, Rev. James Jones, musician and young people's worker, and H. Erwin Enty, song leader. Write Lyle H. Roy, Pres., Lisbon, N. Y.

Houghton, N. Y., Aug. 13-23. Workers: Dr. H. S. Miller, Dr. John Thomas, Rev. and Mrs. C. I. Harris, song leader, assisted by Cleveland Colored Quintette; Miss Marietta Fancher, children's worker. Write Rev. Walter Readett, Sec., Lyndonville, N. Y.

Seven Oaks Camp, Stop 334, Troy, Schenectady Rd., Cohoes, N. Y., Aug. 2-16. Workers: Rev. F. O. Arthur, Rev. J. A. Ward. Song leader, Rev. Alvin Young; young people's worker, Mrs. S. A. C. Easley; children's worker, Miss M. P. Bumgardner. Write W. C. Kingsley, 1565 1st Ave., Watervliet, N. Y.

Richland, N. Y., August 16-30. Workers: Rev. Fred Suffed, Rev. F. H. Arthur, Rev. Bona Fleming, and Tillie Albright, evangelists. Mrs. A. Wrentham, song leader. Charles Sergison, pianist. Miss Ida E. Biss, children's worker; Rev. George Warner, missionary. Write Miss Luella C. Hunt, Sec., Richland, N. Y.

Moorea, N. Y., Aug. 1-16. Workers: Rev. John Thomas, Rev. Ray, Rev. Raymond Bush, Rev. John Scobie, Rev. George Witte, Mrs. Tillie Albright, Rev. Arthur Gould, Cleveland Gospel Quintette. Address Kenneth F. Fee, Sec., Moorea, N. Y.

NORTH CAROLINA.

Connelly Springs, N. C., August 1-9. Workers: Revs. John Paul, A. L. Stanford, R. V. Self, A. Burgess, Edith Crawford and others. Address Box 200, Connelly Springs, N. C.

OHIO.

Toronto, O., July 30-Aug. 9. Workers: Rev. C. H. Babcock, Rev. E. W. Petticoat, and Rev. Howard Sweeten, evangelists. Prof. James E. Campbell, song leader; Jamie Bradford, young people's worker; Edith Mackey, children's worker; Edwina Wilson, pianist. Address R. R. Householder, Sec., 618 Trenton St., Toronto, Ohio.

West Union, O., July 25-Aug. 9. Workers: Rev. E. E. Shelhamer, wife and family. Mrs. L. E. McCorm, Sec., West Union, Ohio.

Portage, Ohio, August 20-30. Evangelists: Geo. B. Kulp, and H. W. Sweeten. Music in charge of Edith and Ruth Bishop. Missionary Day in charge of The Oriental Missionary Society. Young people in charge of Willis and Viola Mills. Write to E. L. Day, Supt., Newark, Ohio.

Mt. Vernon, Ohio, August 6-16. Workers: Rev. Paul S. Rees, Rev. S. H. Turbeville, Rev. T. M. Anderson, evangelists; Rev. W.

L. Mullet, song leader for Main Tabernacle, Rev. Merle A. Hays, song leader for young people's auditorium; Miss Anna McGhie, young people's worker; Miss J. G. Gorsuch, Mrs. R. E. Oberholzer, children's workers; Rev. H. A. Guiler and wife in charge of ring meetings. Address Rev. E. E. Shultz, Sec., 89 S. Broadway, Geneva, Ohio.

Findlay, Ohio, August 6-16. Workers: Rev. F. Lindconer, Rev. John Norberry, Music directors Mr. and Mrs. E. M. Cornelius; children's worker, Mrs. Aura Smith. Write V. V. Thomas, Alvada, Ohio.

Circleville, Ohio, August 19-30. Evangelists: Rev. Paul Rees, Rev. B. G. Carnes, Rev. Charles Slater. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Lima, Ohio, August 20-30. Workers: Evangelists, Rev. F. Lincione, Rev. L. R. Akers. Prof. L. J. Phillips and wife in charge of music. Address Fred Conrad, Sec., New Hampshire, Ohio.

Sharon, Ohio, July 24-Aug. 2. Workers: Rev. Wm. G. Heslop, Rev. Warren C. McIntire, evangelists. Rev. W. L. Mullet, song leader; Miss Anna E. McGhie, young people's and children's worker. Write Mr. R. D. Brown, Publicity Secretary, 41 Richmond Place, Akron, Ohio.

Blackwell, Okla., August 6-16. Workers: Rev. R. E. Gilmore, evangelist, and L. C. Messer, song leader. Write Mrs. A. L. Wright, Sec., 307 E. College, Blackwell, Okla.

Quincy Park, Ore., August 6-16. Preacher, Rev. U. E. Harding; singing in charge of Rev. Fletcher Galloway. Write Mrs. L. Van Delinder, Sec., 919 Market St., Salem, Oregon.

Delaware County, Pa., August 13-23. Workers: Rev. John Norberry, Rev. Raymond Bush, returned missionary from Africa. Rev. Mary Hubbert Ellis, Evangelist. Tillie McMillan, song leader of the praise services. Write Rev. Mary H. Ellis, 701 N. 63rd St., West Philadelphia, Pa.

Belsano, Pa., July 30-Aug. 9. Workers: Rev. John Clement, Rev. Lawrence Reed, and others. Write S. Ward Adams, Sec., Belsano, Pa.

Conneautville, Pa., July 31-August 9. Workers: Rev. Joseph Owen, Rev. Chas. M. Dunaway; Song leader, Prof. W. R. Hallman; Evangelist Misses George and Lewis, song leader, work. Write C. A. Lockwood, 425 Second Ave., Pittsburgh, Pa.

Kittanning, Pa., August 13-23. Workers: C. W. Ruth and T. M. Anderson. Write Rev. P. I. Boarts, Rt. 5, Kittanning, Pa.

Reading, Pa., July 17-26. Workers: John and Bona Fleming, young people's worker in charge of music. Write W. A. Dunkelberger, Sec., Reading, Pa.

Clinton, Pa., August 6-16. Evangelists, L. A. Reed, Fielding Howard, C. W. Butler, Eddie Patzsch, song leader; Millie Eidenbaugh, children's worker; Young people's workers, Barnes Sisters. Write L. W. King, 3020 Sacramento St., Pittsburgh, Pa.

Portsmouth, N. H., July 31-Aug. 9. Workers: Rev. C. B. Pugett, Rev. J. Glenn Gould. Chas. L. Slater, song leader; A. Cora Slocum, pianist; Miss Mabel Mosher, young people's and children's work. Address Henry Mosher, 21 Farewell St., Newport, R. I.

Louisville, Tenn., Aug. 28-Sept. 6. Rev. John Fleming, evangelist. Rev. Eddie Patsch, singer. Mrs. Walter D. Fouché, Sec., Louisville, Tenn.

Dyer, Tenn., July 30-Aug. 9. Workers: Rev. R. B. Rawls and wife, Rev. C. B. Smith. Mrs. Rawls will have charge of the singing. Write Joe T. Hall, Sec., Box 323, Dyer, Tenn.

Pearl, Texas, July 31-Aug. 16. Rev. I. L. Flynn, evangelist, and Rev. W. Lawson Brown and wife will be the singers. Write R. L. Mosley, Sec., Pearl, Tex.

Scottsville, Tex., July 23-Aug. 2. Workers: Rev. O. H. Callis and Rev. Jarrette Aycock. Mrs. Aycock and daughter will have charge of the music. Address B. P. Wynne, Sec., Marshall, Tex.

Monday, Texas, Aug. 5-16. Workers: Rev. W. H. Vance and Rev. W. C. Mann. Song leader, Prof. John W. Davis. Address R. P. Dickard, Sec., Hallsville, Tex.

Johnson, Vt., August 21-30. Workers: Rev. E. G. Wilson, Rev. James H. Jones, and Rev. C. Sumner, Rev. and Mrs. W. I. Braman will have charge of the singing. Miss Ruth M. Belmont, pianist. Write Rev. Clyde R. Sumner, Sec., Moorea, N. Y.

Greeneville, Tenn., Sept. 9-30. Workers: Rev. John F. Owen, evangelist and Rev. M. V. Lewis, singer. Mrs. H. A. Lamons, Sec., Druessville, Va., August 16-30. Rev. A. E. Wachtel in charge. For information write Mrs. Z. F. McMillen, Rt. 2, Herndon, Va.

Salem, Va., August 28-Sept. 6. Workers: Rev. Robert Young, evangelist; Prof. M. V. Lewis, song leader; Rev. E. O. Rice, Secretary-Treasurer of the Oriental Missionary Society; Mrs. E. O. Rice, pianist; and Rev. Orville French and wife, missionaries from the Orient, who will represent this mission cause.

Locust Grove, Va., August 20-30. Workers: Rev. Moses Hayden, Rev. D. F. Dimmick, Rev. L. B. Hudson. Gospel singers, Miss Frances Massey, Miss Lena Wilson. Write Mrs. L. B. Bowler, Sec., Locust Grove, Va.

Spotsylvania, Va., August 14-23. Rev. O. B. Newton, in charge, with others to assist. Address Mrs. B. K. Andrews, Sec., Spotsylvania, Va.

Wakefield, Va., July 31-Aug. 9. Workers: Rev. O. B. Newton, Rev. H. C. Carviness. Song leader, O. M. Coches. Write F. W. Gay, Treas.

Buckingham County, Va., July 26-Aug. 2. Rev. J. L. Glascock, evangelist. Write A. C. Garnett, Jr., Sec.-Treas., Buckingham, Va.

Orchards, Wash., August 2-16. Evangelist J. B. McBride with Rev. Floyd Johnston as song leader. Write Mrs. J. Howard Porter, Sec., Orchards, Wash.

Tacoma, Wash., August 6-16. Workers: Rev. A. E. Boyd, evangelist; song leader, Wm. J. Murphy; young people's workers, James Mary Mills and Ethel Cowgill; children's workers, Mrs. Marjorie Votaw and Miss Byrl Ring. Write Mrs. Lottie M. Brown, Sec., 4811 McKinley Ave., Tacoma, Wash.

Ferndale, Wash., July 23-Aug. 2. Workers: Rev. and Mrs. Arnold G. Hodgin, evangelists; Pastor Sylvester Weidman, director of music; Miss Gertrude Egbert, pianist; Miss Ruth A. Fogle in charge of the Junior camp meeting. Address Rev. A. O. Quall, Sec., So. Bellingham, Wash.

Washington, D. C., July 31-Aug. 9. Rev. Bona Fleming, evangelist, Rev. N. H. Hinch, song leader. Write Everett McCowan, Sec., 190 Lee Highway, Clarendon, Va.

WISCONSIN. Viroqua, Wis., July 5-Aug. 2. Workers: Rev. E. DeWitt Johnston and Party. Address Rev. Mansel Ferguson, Viroqua, Wis.

Racine, Wis., July 31-Aug. 9. Evangelists Rev. A. F. London and Party. Write F. C. Hilker, 1825 Clayton Ave., Racine, Wis.

Hillsboro, Wis., July 23-Aug. 2. Workers: Jesse Whitecotton, J. M. Hames, evangelists; Robert Conley, song leader, Stell Wood and Catrina Rure in charge of children, and Chas. Butcher and J. K. Peckham, leaders of the young people. Write B. Clawson, 445 Maxwell St., Baraboo, Wis.

Oregon, Wis., August 14-30. Workers: Rev. Tilden Gaddis and the Musical Moser Maidens. Address Mrs. Jack Linn, Oregon, Wis.

ALBRIGHT, TILLIE, Evangelist. (238 2nd St., N. W., New Philadelphia, O.) Moores, N. Y., July 21-Aug. 16. Chester Heights, Pa., Aug. 17-24.

AYCOCK, JARRETTE. (2923 Troose Ave., Kansas City, Mo.) Scottsville, Tex., July 23-Aug. 2. Atlanta, Tex., Aug. 7-16. Kearney, Neb., Aug. 20-30.

BABCOCK, C. H. Hollow Rock, O., July 30-Aug. 9.

BENARD, GEORGE. (Hermosa Beach, Calif.) Machias, N. Y., July 26-Aug. 9. Entiat, Wash., Aug. 6-16.

BOOKER, HORACE A. (432 13th St., Canton, O.) California, Pa., July 26-Aug. 9.

RUSSEY, M. M. Lincoln, Ill., July 19-Aug. 2.

CARNES, B. G. (200 Morrison Ave., Wilmore, Ky.) Portland, Tex., July 29-Aug. 9.

CAROTHERS, J. L. AND WIFE. Bennington, Kan., Sept. 27-Oct. 11.

EDWARDS, J. R. (Elyria, Ohio, L. B. 29) Lima, Ohio, Sept. 6-27. Sebring, Ohio, Oct. 4-25.

FLEMING, JOHN. Owen, Pa., July 27-Aug. 2.

GLASCOCK, J. L. (1350 Grace Ave., Cincinnati, Ohio.) Buckingham, Va., July 26-Aug. 2. Homer City, Pa., October 4-18.

GOODMAN, M. L. (Burlings, Mich.) Boyne City, Mich., August 21-31.

HAMES, REV. J. M. Hillsboro, Wis., July 23-Aug. 2.

HENDERSON, REV. AND MRS. T. C. (221 N. Professor St., Oberlin, Ohio) Stafford, Kan., July 23-Aug. 2.

HEWSON, JOHN E. (127 N. Chester Ave., Indianapolis, Ind.) Lisbon, N. Y., August 2-16.

HOWARD, FIELDING T. (198 Timberlake Ave., Erlanger, Ky.) Sadieville, Ky., July 19-Aug. 2.

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JOHNSTON, E. DEWITT. (676 Calvert Ave., Detroit, Mich.) Viroqua, Wis., July 5-Aug. 2. Poneto, Ind., Aug. 9-Sept. 6.

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OWEN, JOHN F. (262 E. 13th Ave., Columbus, O.) Romeo, Mich., July 30-Aug. 9. Hartselle, Ala., Aug. 2-16. Mulberry Grove, Ill., Aug. 27-Sept. 6.

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